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The Deafened Catholic

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Editor's Note. This article calls attention to a tragic situation in our schools—the situation with reference to the deaf and the hard-of-hearing. This situation is tragic particularly with reference to the hard-of-hearing because it is neglected. Individuals suffer because teachers do not know what the difficulty is. They do not suspect it and normally have no way of finding it out. The St. Paul Archdiocese is taking a commendable leadership in meeting this problem.

IT HAS been said that we live in an age of hearing. The telephone, phonograph, radio, talking pictures, sermons, lectures, music, conversation, all are requisites for a well-rounded existence. This is, in fact, the age of sound, and the person who is below par in hearing acuity is handicapped today as never before. His problems are many, and, as his economic status reflects on the country as a whole, they are important. In view of the vast and growing number of deafened adults and children in this country, without a doubt, deafness is a community problem.

Doctor Harold Hays¹ said, in effect, "The sociological problems of these people may be considered as two separate fields of endeavor, as those commonly referred to as 'deaf' fall into two distinct classes. The smaller of these, known as deaf-mutes, present no medical problem, having been born deaf or lost their hearing at a very early age; no psychological problem, since, without memory of hearing, they suffer no sense of loss; and no economic problem, having been trained from childhood in vocations adapted to their handicap." Catholic deaf-mutes present but two problems, those of education and spiritual care. The former has long been cared for in state schools, Catholic boarding schools, and, more recently, in special classes in public day schools. The state schools are a menace to the faith of their Catholic students, and these special classes too are now robbing many of our Catholic deaf and seriously deafened children of a Catholic education, since no provision has yet been made for care of such children in our parochial schools, and their parents are unwilling or unable to send them away from home to Catholic boarding schools.

Spiritually, adult deaf-mutes living in cities are at

little disadvantage. With the sign language the accepted medium of communication, the simple expedient of teaching this language to interested priests forestalls difficulties. The growing number of such priests in this country insures adequate spiritual care for the majority of Catholic deaf-mutes.

The Hard-of-Hearing

The second of the two groups is made up of about twenty million adults and children who are suffering from adventitious deafness in various degrees. They prefer to be called hard-of-hearing. As they are normal in every other respect, having acquired speech and, in many cases, an education before the onset of the hearing impairment, they present problems of vast proportions. The nature of these problems in the individual case depends on the degree of deafness and the age at which it appeared.

The need of more widespread understanding of how the hard-of-hearing may be helped has long been ignored. This may be due, at least in part, to the fact that deafness is an invisible handicap and the deafened themselves, from a sense of shame for an infirmity that often places them in a ludicrous light, try to hide it as long as possible and say nothing of its hardships. Because of the variation of the degree of deafness with the individual, this group is less easily defined and people with normal hearing are unable to grasp what the handicap imposes on its victim.

Margaret Baldwin² said, "This is one of the most disastrous results of deafness—its sense of incapacitating. It works a psychological hardship, not alone in daily intercourse, but in the personal feeling of the potential difference between the former and present self. . . . A second factor (in the depression which comes with the beginning of deafness) is the knowledge of one's isolation, in that no one knows or can be made to know his true state, since deafness is so entirely different from what people suppose. This knowledge is the height of loneliness—a solitariness of mind that is devastating to the most heroic temperament.

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¹The Modern Conception of Deafness.

²The Road of Silence.

And yet neither of these two things is the fundamental explanation of the depression of the deaf as compared with the cheerfulness of the blind. . . .

"Scientists have shown that sound not only informs the intellect as does sight, but that, much in excess of that sense, it excites feelings. . . . Its primary effect is the creating of moods." The author gives as an illustration of the function of sound: "Quick lively music produces so great an inward change that the body frequently expresses some outward manifestation of it. The foot begins to tap, the hand to mark the time. . . . The deaf person, seeing the gayety would experience no change. He might enter into it as best as he could, but his feelings would be little different from those he would have if he sat at his desk casting up accounts. . . . But unseal his ears, and, in a flash, you have unsealed his feelings. . . . Sound has created a mood." In another part of this discussion the author said: "There is very little recognition of this fact [that sound has more to do with how we feel than has what we see] by the person with normal hearing. Sight and sound are so interwoven for him that he does not discriminate as to what belongs intrinsically to each in the province of feeling."

Organizations for the Deaf

It follows that only the deafened know deafness as it really is; only those who live with it on intimate terms and have studied its reaction on different types of individuals and different temperaments are able to see it with the inner vision and know how strong is the bond of sympathy between hard-of-hearing persons.

Out of this bond has grown in recent years, a movement with far-reaching effects in the lives of the deafened. In most of the large cities of the United States and many in Canada, these people have banded together for mutual welfare and the study of lip reading. Through the coöperation of several of these group leaders with Dr. Wendell C. Phillips of New York, this movement was given the strength that comes from unity and the American Federation of Organizations for the Hard-of-Hearing came into being, with offices in Washington, D. C. From a humble beginning, this Federation has grown into a vast organization. It enjoys the indorsement of civic bodies and the coöperation of eminent otologists. It deals through its various committees and constituent bodies with every phase and problem of deafness, its prevention, and cure. It encourages the study of lip reading and offers free practice classes in the local centers or leagues. It gives special attention to those deafened persons living in isolated regions, having established for them the Everywhere League with which correspondence clubs, recreation, and study features are connected.

Aids for the Deaf

Because of the progressive propensity of incurable deafness, however slight, lip reading is the first aid of the hard-of-hearing. The art of reading speech from the lips is very old. Annetta W. Peck,³ executive secretary of the New York League for the Hard-of-Hearing,

³"Your Hearing—How to Preserve and Aid It," by Drs. Phillips and Rowell.

after an extensive study of the history of lip reading, states that there is nothing in history concerning it until the seventh century; that various methods of teaching this art were originated in several different countries; and that the earliest methods used in this country were brought from Germany.

Lip reading is not a substitute for hearing; at best it is an aid, but an invaluable one. Nor is it an art that can be learned overnight. False expectations of adults often lead to discouragement. Although the basic principles of the science may be mastered in a short time, patience, constant effort, and, above all, self-confidence are necessary for gradually increased proficiency. Children learn lip reading more readily than adults, perhaps through lack of self-conscious effort. For this reason the earlier lip reading is begun with the hard-of-hearing child, the better the results. Miss Betty Wright,⁴ executive secretary of the American Federation of Organizations for the Hard-of-Hearing said: "Not every student of lip reading becomes a good lip reader, but the by-products 'possess a market value of their own.' These by-products often bring self-reliance, independence, courage to 'carry on'; a different outlook on life and an increased joy in living; a quickening of mental faculties; better understanding of human nature; a diminution of sensitiveness and the loss of feeling of inferiority."

Whether or not a deafened person becomes an expert lip reader, the conservation and education of residual hearing through the use of an artificial aid is to be encouraged if he would compensate for his loss in every possible way. Perhaps for the very reason that this is the age of sound, it is also the mechanical age. Master minds in the field of acoustics have developed mechanical devices for amplifying sounds that are opening a world of easy communication for the hard-of-hearing and releasing the severely deafened from their prison of silence. That more hard-of-hearing people do not take advantage of the many types of hearing aids offered may be laid to a natural unwillingness to attract more than necessary attention to a physical infirmity. But there is an ethical side to this question that such people fail to appreciate: by failing to make communication as easy as possible for others, selfishness makes a nuisance of the infirmity. Nevertheless, for people with normal hearing to ostracize as nuisances those whose deafness is beyond aid, is cruelty.

Two expressions often erroneously used in connection with deafness are sensitiveness and inferiority complex. These allow differences of meaning that people of normal hearing seem unable to comprehend. If, by sensitiveness, is meant an unwillingness to impose deafness upon others or ask unnecessary favors in its name, then sensitiveness is to be commended. If it means a shrinking from the unkind handling to which thoughtless people often subject the hard-of-hearing, then sensitiveness may be excused. Only when it means an unwillingness to bravely face the loss and do all possible to compensate for it, can sensitiveness be justly criticized. The so-called inferiority complex is often a realization of physical inferiority coupled with inability to cope with the ignorance of the gen-

⁴Hays, *Modern Conception of Deafness*.

eral public who too often display, perhaps unconsciously, the idea that mental incapacity is a natural associate of the physical handicap. Those hard-of-hearing people who allow their minds to become stagnant for want of stimulation are partly to blame for this attitude.

Vying with the social ostracism and mental disturbance that often follow in the wake of encroaching deafness, is the greatest problem the average deafened adult must face — the economic one, getting and holding his job. This is a problem that must, in many cases be shared by the state. The various state industrial commissions now have departments for the deaf. In some cases, deafness makes an entire change of occupation necessary, with rehabilitation a difficult matter calling for extraordinary courage and determination. Many states have departments of reëducation which include the rehabilitation of the deafened among their responsibilities.

But however great the problem, or of whatever kind it may be, the electrical hearing device should be given a chance to prove its worth. Next to the individual-hearing aid, the greatest boon this mechanical age has offered to the hard-of-hearing is the group-hearing device. These aids have been installed in the meeting places of the majority of the local organizations for the hard-of-hearing, as well as in many theaters and Protestant churches throughout the country. The equipment is made up of individual receivers connected with an amplifier and microphone. The volume of sound to each receiver may be controlled by means of a small dial.

The fact that Catholic churches have been slow in providing in any special way for the spiritual needs of hard-of-hearing adults, is just another problem among the many that this blight of indistinct and distorted sound has given to them. The real weight of this one problem will never be known in this world. Hard-of-hearing Catholics are not an isolated few. They may be counted by the hundred in any city of fair size. They comprise the one class of people in the Church who are entirely dependent upon their own innate piety, the kindness of individual priests, and the grace of God for what devotion to the practice of their religion they may have. No sermons, instructions, or announcements of various activities are theirs; they have little if any part in church societies, despite the fact that many of them are good lip readers. The conditions attendant upon successful lip reading are rarely found in a church. It is difficult if not impossible for a deafened person to follow what is said from the pulpit through lip reading. In addition to these handicaps, the deaf are deprived of music and community prayers, which are powerful aids to devotion. The relation of sound to feeling has already been mentioned, but it serves to emphasize here the need of bringing the services of the Catholic Church to her hard-of-hearing children by means of group-hearing aids. There is little danger that the argument against the individual-hearing aid, that of attracting unwelcome attention, will be used against the group aid, once its possibilities become known. Nevertheless the thoughtful pastor will have the receivers placed in an inconspicuous part of the church. Those pastors who are mindful of the

needs of this long-neglected portion of their flock, will receive lifelong gratitude — more, eternal gratitude.

Diagnosis and Treatment

This day of enlightenment, this machine age has placed in our hands the means of saving countless children from the lifetime effects of indistinct sound, if not eventual silence. It has given us the audiometer for the unerring detection of childhood deafness that we may early place the trouble in the hands of the otologist, who, more than ever before, is equipped with knowledge and means for the prevention and cure of deafness.

Only in recent years have the more forward-looking communities awakened to their responsibilities in the matter of prevention of deafness in school children, knowing that the neglected hard-of-hearing child of today is destined to become the hard-of-hearing adult of tomorrow; that in the process he will have gone through a wounding battle, attempting to adapt himself to his handicap, a battle that will leave him either stronger in character, with greater alertness and power of perception, or, as more often happens, a mental and social derelict. This latter is the designation given by Dr. Arthur M. Alden² who said; "Partial deafness often remains for a long time unrecognized and such a child acquires an education under tremendous difficulties. He cannot hear the directions given in the classroom, or the oral recitations of his classmates. The frequent reprimands of the teacher are discouraging and often produce a sensitiveness and fear that may wreck the entire nervous constitution of the unfortunate child; he becomes indifferent to his work; he sees his classmates promoted and loses ambition; his school days which the normal child looks back upon as one of the most pleasant reminiscences of his life, become to him a source of constant strife and anxiety and he often discontinues his schoolwork long before he has acquired an education sufficient to fit him to carry out his responsibilities as a useful citizen. This is not an exaggeration but merely a picture of the mental turmoil in which hundreds of thousands of school children are living at the present moment here in America." Thus it is with our Catholic hard-of-hearing children whose infirmity is yet unrecognized, but the future holds promise of release now that the means of finding them is within our reach.

The audiometer is the first instrument of precision for measuring the acuity of hearing. Several types of this instrument in common use today in public and private schools and industrial concerns were developed in the Bell Telephone laboratories. The types known as 2A, 3A, and 5A are for individual testing, while the 4A tests in groups of about 40. The 2A produces sounds on separate levels comparable to the tuning forks up to 8,192 frequencies. The 3A and 5A produce a single complex tone covering the speech range.

After a recent survey with audiometric tests in public schools, Dr. Harvey Fletcher and Dr. Edmund Prince Fowler of New York estimated that there are three million or more American school children with some degree of hearing impairment. Because of the

²League Life, Publication of St. Louis League for the Hard-of-Hearing, May-June, 1930.

possibility of such surveys, the advent of the audiometer hailed the dawn of a better day for the hard-of-hearing child. Up to the time of its appearance a hearing defect was seldom detected before it had progressed beyond the incipient stage, and then, for lack of intelligent understanding, such a child was elbowed out of a normal atmosphere and thrust aside into special classes and schools for the deaf where he acquired the poor speech and mannerisms of his similarly afflicted companions, living thereafter in a class apart.

The hard-of-hearing child is not a deaf child, and his problems are not in the same category with those of the child who was born deaf or became deafened at such an early age that he had not learned to speak. The hard-of-hearing child is closer to the normal than he is to the deaf and to keep him normal in every respect he should be educated with normal children. He needs only sympathetic understanding, training in lip reading, and wise council to carry him with little difficulty through the grades and high school. If he is made of the sterner stuff that surmounts difficulties with zest, even college is within his reach. But friends he must have if he is not to stumble along an uncertain way. If he is to find his goal, guideposts must be placed by those who have gone before. The hard-of-hearing child should be encouraged to seek higher education which he will need even more than his normal companions in his race with the unhampered. But our Catholic high schools and colleges must be prepared to receive him. He will ask no favors other than an understanding of the fact that he is working under a handicap. If he has had the proper guidance in the grade school he has learned how to handle this handicap to the best advantage and with least trouble to his teachers. Lip reading should be added to his curriculum from which foreign languages have been dropped. There should be no reason for a hard-of-hearing child being denied a high-school education because of inability to master foreign pronunciation. In any event he should not feel alone with his difficulties. Mr. William McFee⁶ said: "The position of the hard-of-hearing high-school student is much more complicated and poignant than any adult can possibly imagine."

Deaf in Catholic Schools

"The handicapped child is no longer a liability but a potential social asset," said Dr. William J. Ellis at the White House Conference on Child Health and Protection. "Public opinion needs to be educated to this new attitude. The handicapped child should march side by side with the normal child, with special facilities developed only when he cannot for his own good fit into the general pattern."

This is the answer to the question of Catholic education for Catholic hard-of-hearing children. They are our responsibility and should be kept in our parochial schools. As long as they are able to do the work of the grades with the aid of lip reading this aid should be given them. Add to this, friendship and vocational guidance and the world is spared many more misfits, the Church holds more surely that many more of her own.

The question arises of the education in the parochial

school of the child with moderately advanced deafness and of the severely deafened child, the latter, with or without command of language. For the child with moderately advanced deafness, that is, whose deafness is quite apparent, but whose command of language has come through normal channels, there is still lip reading with the possibility of "carrying on" in the classroom with the aid of a special teacher to fill in the blanks in the day's work. Here again is shown the inestimable value of modern amplification of sound. One such teacher in St. Paul, herself deafened, uses a mechanical-hearing aid to which as many as ten receivers with individual volume controls may be connected. "That little case," she said, "has put so much life into our lives that it seems almost alive itself." Even a severely deafened child may be carried through the grades in this way provided he had learned to speak before his deafness became severe. But the child who is without memory of sound, who must be taught the elements of speech through artificial means must of necessity be placed in a special class under a specially trained teacher. Such classes in the public schools have already been mentioned. Perhaps some longed-for day in the near future will see the parochial-school system of every large city with classes for the deaf in a centrally located school.

Consider the many (and they are many) hard-of-hearing children now in our parochial schools, whether or not they are recognized as hard-of-hearing, who are being merely tolerated. Consider, too, the mental and physical, if not spiritual wreckage that may result from our thoughtlessness. Why should we not begin now to take advantage of the modern knowledge of deafness and use every means this knowledge offers to discover the hard-of-hearing children, bring about their cure if possible, or at least their adjustment to the loss? A possible plan of procedure is:

- a) Periodic testing with the audiometer.
- b) Education of parents.
- c) Medical attention with special consideration for children of the poor.
- d) Lip-reading classes in grade and high schools.
- e) Education of grade teachers.
- f) Vocational guidance.

We place education of parents before medical attention because it is mainly through the former that the latter is brought about. The education of parents is not a small matter to be lightly undertaken. Getting the hard-of-hearing child into the hands of the otologist is the first and most important step on the trail of the audiometer. Modern otologists have written volumes on the care of the hard-of-hearing child and are eager to give first-hand advice. Dr. Harold Hays⁷ said: "There are numerous physical conditions responsible for a loss in hearing. . . . Much attention should be paid to the proper hygiene of the nose and throat. . . . Running ears present a grave problem." The American Federation urges that parents be informed that ear trouble is not outgrown; it must be treated scientifically.

In the education of the grade teacher the trouble is faced from a different angle. Taking it for granted that the child is given lessons in lip reading, she must

⁶Hays, *Modern Conception of Deafness*.

⁷*Modern Conception of Deafness*.

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learn how this art may be used to the best advantage in the classroom, how the child may be made to understand without embarrassment to him, how she may be instrumental in warding off introversion. The teacher of lip reading should know as much as possible of the psychology of deafness so that she may assist in the child's social adjustment and give him wise advice. She should also be responsible for the correction of speech defects arising from the hearing impairment.

Lip reading is the master key to the solution of the problems of the hard-of-hearing child. Drs. Phillips and Rowell, in their book, *Your Hearing — How to Preserve and Aid It*, said: "Strangely enough both otologists and certain parents fail to realize under what conditions such instruction ought to be given. It may be stated in general that in all except the mildest cases

of hearing impairment, lip-reading lessons are desirable. The time required is only about two half-hour periods a week, the cost is small, and at the worst, the individual has acquired an amusing social accomplishment. Should the hearing loss increase (and it is difficult to predict in these milder cases whether or not it will) then lip reading is automatic assurance of continued social life."

Whether the silent enemy stalks in childhood or adult life; even though it rob the man and woman, boy and girl, of everything else that brings comfort to heart, mind, soul, and body, we can now look forward to the time when every school authority and every pastor in the country will see that it does not rob them of a Catholic education and the spiritual life of the Church.

Colonial Maryland

St. Clement's Island Comes to Life

Third Article on Maryland's Tercentenary

Rev. Henry S. Spalding, S.J.

Editor's Note. Father Spalding, who writes this series of articles for the JOURNAL, is the author of *Catholic Colonial Maryland*, a book which should be in the library of every Catholic high school and college. In this volume, Father Spalding presents a true and interesting picture of the political, social, and religious life of the colonists. His personal interest in the subject has enlivened the pages of his book with many human-interest touches.

SOME teachers may say: "Oh, yes, I have heard of Plymouth Rock, but I have never heard of St. Clement's Island." Well, I shall tell you something about St. Clement's Island, and when I have finished my narrative, I shall leave you to judge whether the *Island* is not as deserving of a place in history as is the *Rock*.

Open a geography and put your finger on the city of Washington, D. C. Now trace the Potomac River down to Leonardtown, about sixty miles below Washington, and on the east shore of the river you will have noticed that Leonardtown is at the head of Britton Bay. At the north entrance of that bay and eight miles from Leonardtown you will find a small island; Blackiston's Island it is now called, but the Catholic immigrants who came to Maryland three hundred years ago called it St. Clement's Island.

I shall never forget the disappointment that came to me when I got my first view of St. Clement's Island. I had no reason to expect any magnificent view for I knew that the place scarcely rose above the waters of the Potomac River. Still, there was a disappointment as I looked out over the land from the deck of an excursion steamer which had brought me from Washington. There lay the island enveloped in the morning fog. It was a low, cold, desolate place. If there were houses or farmlands on the island they were shut out from view by the thick mist. Only the solitary lighthouse was visible, raising its head above the fog and calling out its hoarse alarm.

Still, this was a sacred place to me. Here it was that the first Mass was offered by Father Andrew White, March 25, 1634. To the south, Spanish missionaries had erected altars, and to the north, in Canada, many a chapel had been built for Huron converts. Fifty years were to pass before Marquette was to say the first Mass within the limits of the present city of Chicago.

On arriving in the New World, the Maryland settlers carefully selected a site for the center of the colony. However, so grateful were they for the success of the voyage and the evident protection of Divine Providence, that they determined to have a Mass of thanksgiving offered, before any permanent town or city was founded. An island was selected for this Mass, and was called St. Clement's Island. Here the people would be safeguarded against any sudden attack of unfriendly Indians. Moreover, the ground was level



Services on St. Clement's Island, March 25, 1634. — The Tercentenary Commission authorized the erection of a memorial cross on this site. — Painting by F. B. Mayer.

and offered an inviting place for the construction of an altar.

So under the pine trees was erected an altar, and the Holy Sacrifice of the Mass was offered for the first time in this part of the country. When the Mass was over, a huge cross was made of two pine trees and carried in procession, while all joined in chanting the Litany of the Holy Cross. Thus did the immigrants of Maryland take possession of their land in the New World.

In the state capitol at Annapolis hangs a celebrated picture representing this scene of the first Mass in Maryland. In the picture the celebrant, Father Andrew White, turns facing the crowd of worshipers and the astonished Indians. Far away the two boats, the *Ark* and the *Dove*, ride peacefully in the bay. The Potomac River, which is here fully five miles in width, presents an artistic background for the devout crowd.

But St. Clement's Island was soon abandoned. The low, flat ground was not suited for the location of permanent homes. As the years went by the island was forgotten. The huge wooden cross fell away; the name of the place was changed; oblivion crept over the lowlands; St. Clement's Island was but a memory. Three hundred years passed by and still the island was a buried and desolate place.

I have lived long enough in Maryland to know that the redbird is the songster in the warm days of March; an early riser, too, it calls aloud for all to be astir. In April and May the mocking bird will hold forth, and in summertime the little wood thrush will warble in the cool of evening.

I am sure, then, that the redbird was the first to sound its clear call early in the morning of March 25, 1934. The island was to awake after three hundred years of slumber; and this was to be its busiest and best day. For weeks, men had worked silently at the construction of a huge cross, forty feet in height; docks had been repaired; roads and paths smoothed. St. Clement's Island (Blackiston's) is now the property of the Federal Government. Its purchase was made necessary since it was near the path of the big shells from the practice yards of the United States Navy. But for weeks the guns had been silenced, while the men worked on the great cross.

Now all was astir on both banks of the Potomac River. Whistles of the steamboats could be heard from the Virginia shore. Excursion boats in Washington and Baltimore were pressed into service; unwieldy rowboats worked their way up and down the river; graceful sailboats skimmed over the water. Many a small boat pushed out from the Maryland side of the river—from coves, and inlets, and woody points, all with their prows turned toward St. Clement's Island. Crowded busses and long rows of cars came from Washington, Baltimore, and Annapolis. The ferry boats which were ready to carry the visitors to the island were worked to their fullest capacity. So, St. Clement's Island woke on that morning of March 25, 1934, after its long sleep of three hundred years.

Although the ground was soggy from recent rains and snow, overhead the sun was shining with that warmth and brightness that so gladdened the hearts of the immigrants of three hundred years ago. All during the morning the crowd grew in numbers; far more

numerous were the visitors than the most optimistic had hoped would come.

The program started promptly at 2:30. As a Jesuit priest had offered up the Holy Sacrifice of the Mass on that eventful day of March 25, 1634, it was befitting that another Jesuit priest should represent the Order in the Tercentenary Celebration. Therefore, Very Reverend Edward Phillips, S.J., the Provincial, gave the invocation at the opening of the day's program. As he stood near the cross in his simple cassock of black, it required but little imagination to picture Father White who had looked up to the rough cross at that same place when Maryland colonists raised the huge pine cross three centuries ago.

More than two hundred school children from the public and parochial schools of Leonardtown, and from St. Mary's Academy near by, sang a hymn written for the occasion. Then came an address of welcome by Bennett Darnell, chairman of the State Tercentenary Commission. All the while the different associations, including the Pilgrims of St. Mary's City and the Daughters of the American Revolution, were forming in groups around the huge cross. The cross was then presented to the State of Maryland by the Honorable Judge T. Scott Offutt. Great was the enthusiasm when Maryland's popular governor, the Honorable Albert C. Ritchie, stepped forward to accept the cross in the name of the people of his state.

The cross is located on the southwestern section of the island. It rises from an octagonal base, and is forty feet in height with a crosspiece twelve feet long. It is made of reinforced concrete. On the cross is a bronze tablet on which is the following inscription:

To this island, in March, 1634, Gov. Leonard Calvert and the first Maryland colonists came in the Ark and the Dove. Here they landed. Here they took possession of the province of Maryland. Here they erected a cross of Maryland wood, and here the Holy Sacrifice was celebrated. Here they brought to the New World those principles of religious liberty which have been the chief glory of this State. Erected by the State of Maryland, March 25, 1934.

In connection with the celebration of March 25, the United States Government issued a stamp with the pictures of the two boats, the *Ark* and the *Dove*. Significant are the words of Postmaster-General James A. Farley in his official message to Mayor Jackson, of Baltimore:

The special stamp affixed to this letter commemorates the three hundredth anniversary of the founding of Maryland. The central design of the stamp depicts the *Ark* and *Dove*, vessels on which the colonists sailed from England.

It was at St. Mary's City, where this letter is being mailed, that this resolute band set forth to create a new Commonwealth dedicated to the principles of political and religious freedom to all men.

Not Maryland alone, but the entire nation, can well be proud of these rich heritages of the past.

In consideration of these things it has been my high privilege to authorize the issuance of this stamp for the Maryland Tercentenary anniversary.

The speech of Governor Ritchie, in accepting the cross in the name of Maryland, was a classic; it had poetry, pathos, history. It expressed accurately the claims of Maryland on this momentous occasion. Maryland offered no excuses; before the world the state claimed the honor of being the home of religious

liberty. Maryland felt that there was no place for argument, for controversy, for dispute; it was simply the statement of a fact, and this was the occasion to declare her claims.

It will not be necessary to quote from all the speeches delivered on March 25, 1934. The extract from the oration of the Governor gives us what was uppermost in the minds of the vast audience:

I know it is inspiring to you, free citizens of this sovereign state, to stand here on St. Clement's Island where the pioneer settlers of the province of Maryland first disembarked, and where 300 years ago they gathered and worshiped. And it is a high and inspiring honor to me, as the governor of the State of Maryland at the close of these three centuries, to stand reverently before yonder cross and accept it, on behalf of the state, in commemoration of the cross before which, on this same spot, the first governor of the Province of Maryland stood at the beginning of this span of 300 years.

Nothing in all history so thrills the heart of man as the lives and fate of those who risked their all for the sake of a profound conviction. These are of the noblest works of God, and George Calvert was one of them. It was his dreaming, his thinking, his will that planned this voyage, and I like to think that it was his spirit, guided from on high, which gave the fortitude and the courage to overcome its perils and its dangers.

A character rare and unblemished, justifying and enjoying the esteem of his fellow countrymen, with power and influence and high office already won and further preferment in sure prospect, he risked all these material things, and dared persecution that he might embrace the faith which with his heart and his soul he believed.

So George Calvert conceived and determined to put into official practice the ideal that the way to get tolerance for one's own beliefs is to grant tolerance to the beliefs of others, and so make of his province of Maryland a place where peoples of all beliefs and all creeds might worship in peace and harmony.

This conception was inherited by George's son, Cecil, who, after his father's death, actually received the charter, and it was put into practice and effect by Cecil's brother, Leonard, the first Governor of the province.

Time does not permit a recital of the proof that the Calverts intended complete religious freedom for the people of Maryland. The proof is not clearly found in the charter of Maryland, because England could not officially proclaim a government in which church and state were to be separate, and the Church of England not supreme ecclesiastically.

The proof, however, is found in the background of George Calvert's life, his associates, and his training, in his and Cecil's confidential discussions with prospective colonists and in their plans for the province and more specifically in Cecil Calvert's instructions to the commissioners of the province when they embarked, and in proclamations issued by Leonard Calvert as Governor of the province.

Later on the Catholics, who through the Calverts had been instrumental in establishing religious freedom, were themselves to feel the heavy hand of persecution and intolerance because of their faith.

Nevertheless, it is eternally true that Maryland is the home of religious freedom. The Calvert founders brought it here and established it here, and here it lived unchallenged as long as their power remained. Roger Williams cannot receive the credit, because Rhode Island, albeit, with a charter liberal in its terms, did not welcome or harbor as citizens either Catholics or Jews.

The Calverts welcomed and harbored all, both in religious and in political rights. They gave to the world the vision and the example which, once implanted in the human heart, will quench the dangerous consequences of religious antago-



The Ark and the Dove.—This picture was used as the model for the government postage stamp, 50,000,000 of which were issued, March 25, 1934.

nism and prejudice, whose embers and smoldering fires unhappily still abound.

In ancient days there were cities of refuge, and in later times places of sanctuary. To these any man might flee from his enemies, and there be safe. It was as if these places were holy altars, built by the Most High for the protection of mortal man, who once therein could not be harmed.

Today, in the reverence of this sacred place, I venture the hope that the future of our state may inherit that which was sublime in the sanctuary of our past; that there may be for us a rededication to the simple and liberal faith of the Calvert fathers; that we may have a warmer brotherhood, more sympathy, and more understanding among men, a stronger will to reconcile our disputes and differences, and may there be also a renewed reverence and a reawakened tolerance for the right of each one of us to worship the God of his own free faith in accord with the dictates of his own free conscience.

These are Maryland heritages, and it is in the spirit of them that, as governor of and on behalf of the State of Maryland, I officially accept this cross as a symbol of the deathless past, and as a living inspiration for future hope and promise, mutual toleration, and brotherly love.

I pause in my narrative and ask the interested teacher to turn to any account of Plymouth Rock. Which has the greater claim to true immortality, Plymouth Rock or St. Clement's Island? This question came to a non-Catholic writer and historian who wrote nearly a hundred years ago, John V. L. McMahon: "The landing of the Pilgrims of New England has been the burden of many a story, and the theme of many an oration. The very *Rock* on which their feet were first planted is consecrated in the estimation of their descendants. . . . Yet we can turn to the Pilgrims of Maryland, as the founders of religious liberty in the New World. They erected the first altar to it on this continent; and the fires first kindled on it ascended to heaven amid the blessings of the savage. Should the memory of such a people pass away from their descendants as an idle dream?"

What conclusion do we draw from the facts which

we have given? Has the celebration of March 25, 1934, a real significance? Is it more than the call of the red-bird, the thrill of a bright morning of March, the shrill whistle of steamships, the graceful curves of sailboats — the crowds, the speeches, the centenary, the tercentenary? Is it only a festive day soon to be forgotten, a pageant that pleases the eye for a few short hours,

the issuing of a government stamp that will soon become a curiosity?

These were minor things; these were outer manifestations. But the thoughtful teacher will easily catch the deeper significance of the celebration of March 25, 1934. The foundation of religious liberty must ever remain the principal glory of Colonial Maryland.

St. Don Bosco, Friend of Teachers *Frances Fasoli*

Editor's Note. In this brief article, the author has embodied the spirit and the attitude of St. Don Bosco, the great and simple teacher and the founder of the Salesian Order, who was canonized on Easter Sunday by His Holiness, Pope Pius XI. We are sure that you will want to learn more about his methods of teaching.

DON BOSCO, the kindly priest who achieved stupendous results, as a teacher, during over half a century, is the sympathetic, helpful friend of the harassed teachers of our day. It is a common complaint among them, that they are expected to do the impossible when they are given charge of a class of lively little beings, usually spoiled in their home life, or having no home life worthy of the name, proving unwieldy under discipline and resentful under correction.

Yet how differently Don Bosco visualized that same mission! As those blind Chinese philosophers found out, after they had been asked to sum up their impression of an elephant on their first tactual acquaintance with one of the species, it all depends on the point of view, or point of contact. To Don Bosco it was an apostolate; the mainspring of his efforts in it he summed up thus, "to make oneself loved by children in order that one may the more easily lead them to love God."

This is not intended to be an exposition of Don Bosco's pedagogical method. He himself abhorred the terrifying term. But when pressed by his trainees for a simple formula which might sum up for them the fruits of his half-century's observations and practice in the art in which he excelled, he repeated his favorite motto, "No affection, no trust; no trust, no education." This sums up the motive of a life's work and a life's martyrdom. For, to forget oneself so entirely as to be able to act, in every emergency, in such a way as will not only retain, but increase the affection the child already has for his teacher, is to submit oneself voluntarily to the martyrdom of the will and the natural impulses. To deal with these emergencies in detail would be the scope of a separate work. A general indication will here suffice.

Don Bosco first demands that, in the ordinary relations between teacher and pupil, the atmosphere shall be one of "healthy familiarity." To his trainees he said, "Be the fathers of your pupils, not their superiors." But to tell what is to be done is not enough, and he knew it. When he had been asked how he managed to teach his little charges so difficult and so many different tasks he said, quite simply, "First I did it, then they imitated me." So, too, he may say to all teachers who follow his blessed method — the method of the Gospel, the method of our Lord Himself — and among the pioneers of whom are his own trainees. Their surpassing patience, their versatile tact, and their energetic leadership were not acquired from any handbook of methodology. Don Bosco did not write his system, he lived it; and every day of his life among his boys was a new page in that unforgettable *vade mecum* which served as manual of pedagogy to his young coöperators.

Don Bosco had walked every one of those tortuous paths that our teachers must walk. He was the educator of hundreds of street children, the best of them *des gamins* — little imps. They were, for the most part, boys practicing blind-alley occupations in Turin — match sellers, mortar mixers, bootblacks, chimney sweeps; some of them had never had a trade at all; a few of them had seen the inside of a reformatory.

What material here for a teacher, whose self-imposed vocation demanded that he turn them out, in a few years' time, self-supporting citizens and loyal, disciplined Christians! Here, as at all times, *c'est le premier pas qui . . . compte*. Win the child's heart at the very outset, and never after will he be able completely to withdraw the gift. And there is only one way to make yourself be loved by a child. Love him first. Don Bosco demands that we go a step farther. Not only must the child be loved by you, he must also be able to know, unmistakably, that he is loved by you. How can he know? A child's instinct is nowhere more active than when it is discerning who loves him and who is merely "putting-on."



Saint Don Bosco

This is where "point of view" comes in. If we look upon the sniffing, cheeky child before us — who persists in spilling the ink all over his desk and his books, excusing himself, cute and wild-eyed, with, "But, he nudged me!" — as only a sniffing, cheeky child, we shall not go far, even though the shades of Pestalozzi and Spencer were at our shoulder. We must see in him an immortal soul, a soul inhabited by the Holy Ghost, the chosen temple of our Lord Himself. Our faith removes the difficulty. Surely, as Catholics, our faith is great enough to recognize no obstacle in the way to such a vision. Let us be no idolators of Order with a capital O, no fetish worshipers at the shrine of Discipline, to which deity we are ready to sacrifice the child's individuality, and, maybe, his very happiness. Don Bosco used to say, "Let them play, let them make a noise, nothing is serious as long as God is not offended." And he, as much as any of us, had a syllabus to keep to, government inspectors to satisfy, charitable visitors to impress. He, as much as any of us, knew what it was to see his dearest projects derided and belittled by his colleagues; he knew the anguish of seeing bands of his best scholars, on whom he had lavished time and money, turn aside and desert him. When I tell you that he was able to achieve the educational wonders he did, because he was an incorrigible advocate and practitioner of "playways," and that he anticipated much of the material of our nineteenth-century pedagogists in the correlation of manual and mental work, you will more readily understand the soundness of his system.

His "playways" never stopped at play. During class they led to a definite task; and when his pupils could not help chuckling at his attempt to cut, bind, and gilt-edge a book that had been printed on his own primitive press, they went at a repetition of the task with a gusto that was only the greater.

In recreation — ah! Those were indeed playways. More than one inspector will be ready to admit that the true gem of an educator shines more at his class's play than at its work. The ability of a teacher to amuse and control, with consummate ease, his class at game time is the acid test of his ability as an educator. By his success in this sphere, his method, his theory of pedagogy, must stand or fall. Like Don Bosco's trainees, we ask, "What would you term 'a healthy familiarity' here?" As ever, Don Bosco answers, "First I do it, then you imitate me."

The playground is all a-tumult with big boys and little boys. Games of some kind are in progress everywhere. Don Bosco does not patrol the playground with folded arms and compressed lips, and eyes greedy for delinquencies. He has never been known to supervise the games; he shares in them. He is sometimes the loser, often the winner; sometimes the leader of a game, often the participant in a game suggested by one of his boys. Suddenly there is a scuffle in some corner; two boys are panting, dealing and receiving blows. Don Bosco comes up. "Here, Peter; I've just left that game of tig over there. They say they want a better runner than I. You'll suit them fine; run along and show them how you can sprint." And one of the bellicose pair tears himself away from a fight he was enjoying to what he will enjoy still more — the chance to show his

prowess as a tiptop sprinter, specially recommended by Don Bosco.

In class, at meals, in chapel, it is always the same. Once a child's affection has been won, the only method to insure continuous good conduct is to place the child in the impossibility of committing any act that could be labeled as bad conduct; the Preventive method. The Repressive method, that is, the inflicting of a punishment afterwards, is not only bad in itself; it is useless. It cannot undo the harm done, and the punishment in rousing resentful feelings, often gives rise to thoughts of spite and revenge. Personal supervision of the teacher at all times; a martyrdom of devoting oneself to one's apostolate, but with what golden results! If only our faith is strong enough to show us the glory to God and the merit to our soul of one venial sin prevented among our charges by our personal supervision, we would count our bodily and mental fatigue, or, harder still, the accumulation of boredom, as well worth the spiritual profit.

Don Bosco never tolerated the infliction of physical punishment. Even the practices of thrusting a child away, of pulling his ear, were condemned by him. To humiliate a child before his schoolfellows is to destroy irremediably the only edifice that can withstand the friction that invariably must obtain between the individual who imposes a discipline and the individual who obeys it — a strong affection based on a foundation that is bound by the threads of reason and religion. For if, in spite of constant, loving supervision a child has, with that heart-rending flippancy of youth, transgressed, there must be some sort of punishment. Which? When you have taught a child that you are worthy of his trust and affection, when by bonds knitted daily closer in the classroom and playground, you have won his eager heart, then a look of displeasure from you, a reply uttered in an unwontedly cold tone, is an adequate punishment to him. Don Bosco makes no secret of it, after a lifetime packed with experience among boys of school age: "To have his heart — that is everything. Make yourself loved; you will have no difficulty in making yourself obeyed." For those who will object — quite rightly — that there are some children to whom, in appealing to their hearts, one seems to get no results, Don Bosco has reckoned from his own experience that one child out of every fifteen is so. For the sake of the other fourteen, and the multiples of fourteen, it is surely worth while to learn and copy the methods of this holy Italian priest, who took the Gospel account of our Lord's ways with children, as his living model; who took them to His arms so as to bring them closer to His Heavenly Father.

COLLEGES IN DEBT

Church colleges and private schools of the United States are maintaining their services to students in the face of great and increasing financial difficulties, according to recent reports of the U. S. Office of Education. Colleges affiliated with churches are feeling the effects of economic conditions even more severely than other privately controlled institutions. About half of the church colleges are in arrears in payments due their faculties. Among reasons given for the situation are that these colleges are carrying a large number of needy students, accepting notes for tuition; some have accumulated obligations for salaries and other operating costs; some have obligations for buildings and repairs which require financing; and some have mortgages and other debts which are difficult to meet at this time.

Methods in Art Teaching for Lower Grades *H. Francis James*

EXERCISES FOR MAY

SPRING is in the air and new life is beginning to assert itself. The cold rains of April are a thing of the past, and fresh green carpets are spread before and around homes; trees that enframe patches of sky are waving delicate bits of living embroidery, while birds but enrich this heavenly tapestry and add melody to this renaissance of nature which has slept. Spring cleaning may or may not have been attended to; yet to this effort of living up to that beautiful maxim, "Cleanliness is next to Godliness," should be added the teacher's effort in promoting and instilling a great desire in the children for beauty in their home and school surroundings.

As the teacher emphasizes this necessity for restful and beautiful environment in the schoolroom, so it may be assumed that the children will become imbued with the same zest, and carry this crusade not only to their homes, but may be led to help in community enterprises that result in beauty in civic surroundings.

In this educational campaign of "Home and Community Art," let us start with the inside of the home. Suggest an exercise to the children in figure and object drawing, such as a girl dusting or sweeping or washing windows; a boy cleaning out the cellar or raking or picking up rubbish in the back yard, but, and a great big "BUT," ask that the kitchen or sleeping room, the back yard or cellar, be attended to first, before the living room or front yard! Several elements of play may be introduced in this exercise. Ask that the broom be drawn first, not straight up, but at angle, and then attach the figure. This will insure action (Fig. 1). Next, say that all the drawings will be put up before the class, and the class will decide as to which figures seem to be doing the best cleaning! If the use of the diagonal line is emphasized, you will see children really at work, and they will not look like statues. This is a review of the figure drawing explained in last November's issue of this magazine. Study the large poster on page 22, also the posters on the next two pages in Book Three, *Practical Drawing Correlated Art Edition*. A poster with the slogan "Clean Up" is also an excellent exercise at this time.

Another problem that fits in well this month is the following: Have the class draw a yard scene with a fence at the back; there should also be a gate shown.

All the lines drawn should be very lightly made so that more may be added. In front of the fence have the children show vines, hollyhocks, and other flowers; add a path leading through the yard with perhaps a bench or seat at one side, a pole in the corner with a bird house perched on top. This will suggest birds flying about, busy building their nests, or fluttering upon the branch of a neighboring tree singing of their joy (Fig. 2). I have found that happy response is given to an exercise in which the teacher asks that an out-of-door room or fairy room be drawn. This is similar to the one just suggested above except that a tree is added with a convenient branch stretching across the yard, to which is attached a swing. Of course a figure is placed in the swing, and a playmate is about. Do not mind if children add too much — let them fill the yard with flower beds, fantastic ferns, and perhaps tiny gnomes or fairies flitting above the flowers.

An excellent way to impress upon children the tremendous difference between a beautiful and an ugly yard or garden, is to have all make two drawings: one of a yard which is bare, where there are even rubbish heaps; where the fence in back is tumbled down, where there are no flowers; the other (on another piece of paper) to which flowerbeds, paths, benches, etc., have been added. When drawings one and two are placed side by side, the lesson will never be forgotten.

Two other such problems of the "Before-and-After" type as I call them follow. Ask that a drawing be made of the exterior view of a window, and then add a window box filled with flowers and trailing vines. Under the window may be placed shrubs or flowers. Correlating with nature study as to the best, fastest growing, and hardiest climbing vines, an exercise that embodies this "Home Art" is one in which the class

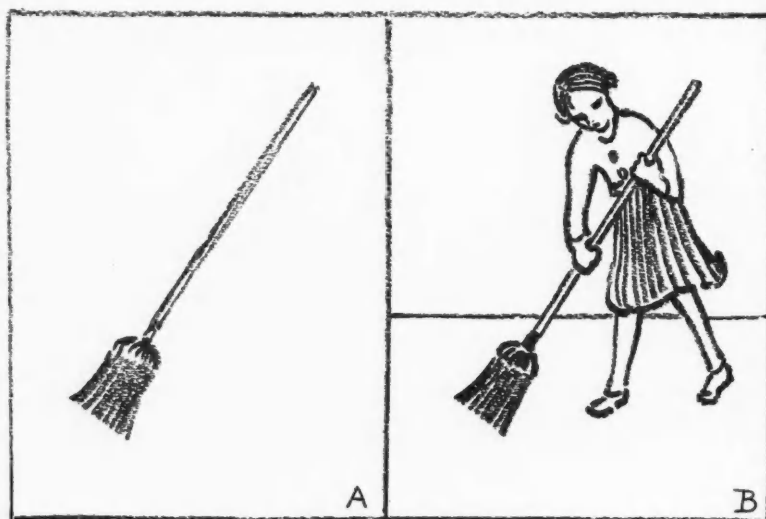


Fig. 1. Drawing Accessory First, Then Adding Figure.

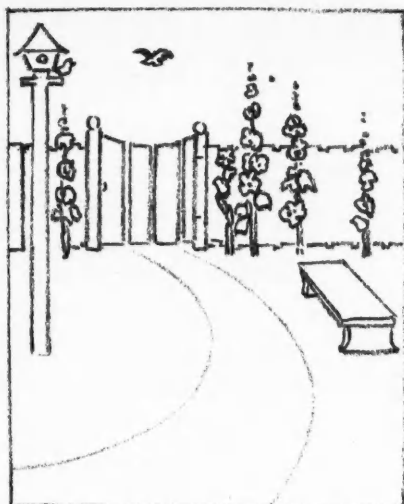


Fig. 2. Art in the Back Yard.

is asked to draw a simple doorway, say, the back door; over this door and on one or both sides ask that a trellis be drawn. On this trellis draw flowering vines.

To continue this phase of work and to show conclusively that this beautifying of the home grounds should be carried further, so that the community spirit may be developed, an exercise might be suggested as follows: Ask that a drawing be made of the school grounds, if not of your own school, then the yard about another school bare and uninteresting. Then upon another sheet of paper have another drawing made showing the whole school participating in the planting of a tree, or preparing flowerbeds. Ask that a teeter-totter, a slide, or a swing be added, and finally have children introduced playing about this transformed playground.

At the conclusion of these exercises assemble all this material so that children may show the character of these exercises to their parents, and so possibly imbue *them* with the desire to beautify their homes. Study pages 20 and 21 in Book Four, *Practical Drawing Correlated Art Edition*, and instead of using a geometric motif to cover this little booklet, plan a design using a little cottage for the decoration. In the February number of the CATHOLIC SCHOOL JOURNAL on page 28 was shown a border design suitable for such a booklet. The words "MY HOME" should be printed neatly or cut out (using tinted papers) and pasted in an appropriate place. In this

booklet should be added, besides all the drawings the children have made featuring Home and Community Art, pictures or snapshots of their homes or their yards, or even pictures of their parents. It should be an intimate booklet, and in the back or on the inside of the back cover should be printed carefully some poem like "A Prayer for a Little Home" which begins:

God send us a little home,
To come back to when we roam.

The snapshot of the child's home or a picture drawn by the child, of his or her home, or even a drawing of some little fairy home found in so many children's storybooks should be pasted upon the page opposite the poem (Fig. 3). Thus there may be instilled into the child's soul a longing for life in a home instead of an apartment; as a result, the hearth in the cottage, however humble, may again be the inspiration of a child's life.

Now we come to perhaps the most fascinating of all problems: the changing of a house into a home! It is a little difficult to explain, but the illustrations will make the idea clear. Upon a sheet of white paper, 9 by 12 inches, make a drawing of a tumbled-down and unkempt cottage. This house should be about 3 inches high by 4 or 5 inches wide. The roof should be weather stained with shingles missing, the walls unpainted; the grounds should look uncared for—littered with rubbish, with perhaps a broken box or two lying about. Not a flower shows its colorful face, but weeds are waist high; a few planks indicate the path to the front door! There is a tree on one side, but dead branches protrude through the foliage, and are as noticeable as the broken panes stuffed with newspapers or patched with cardboard. Here is one extreme: now for the transformation! First show a few large white clouds outlined with light pencil lines; paint the sky around the clouds, using colored crayon, in careful vertical strokes. Take great care in coloring the sky.

Now make a tracing of the house and tree and

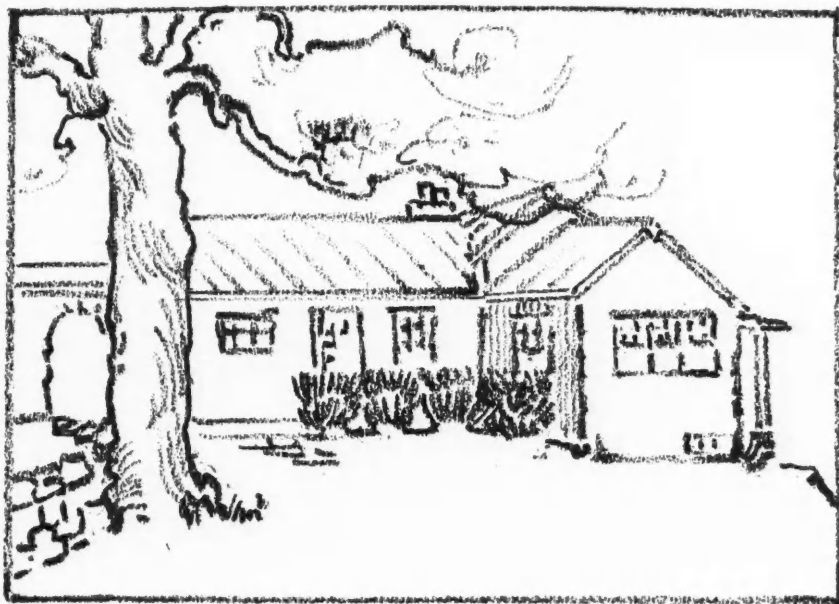


Fig. 3. Drawing of a Cottage.—To be colored.

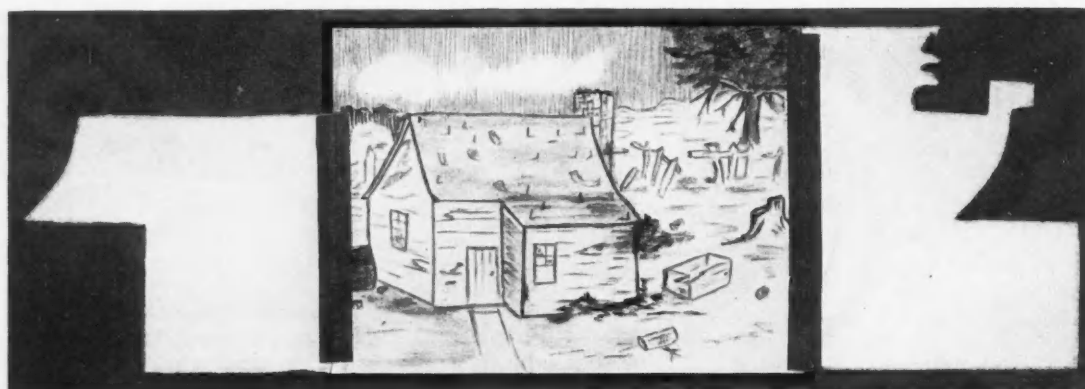


Fig. 4. Booklet Opened. — Showing house and yard before renovation; also showing construction of booklet.



Fig. 5. Booklet Closed. — Showing house and yard after renovation.

tumbled-down fence, and transfer this lightly to another sheet of 9 by 12 inch white paper. Over these light lines draw heavier lines with alterations and renovations made. For instance: change the square

door to one arched at the top; add window boxes under the windows, which now may be changed to windows with small square panes like those in old New England farm houses; build a new fence at the sides of the house, with an arched trellis over the side gate; have the roof stained a dull red or green; also paint the house, and the shutters at the sides of the windows. This may all be done with colored crayons.

Cut all the sky off this second drawing of the little home, and divide the remainder, vertically, into two parts, by cutting along one side of the house, so that what you have left resembles two leaves of a screen. Fasten these two panels to the first sheet of paper by means of gummed-tape hinges. When these two panels are opened, the tumbled house will be seen; when the panels are closed, you have the home! (Figs. 4 and 5.)

Children will find it intriguing to open and close these two panels. They will show their parents first the tumbled-down house and then slowly close the panels and disclose the transformation. This lesson will remain with them perhaps for years, even as Walt Whitman has expressed it, "for many stretching cycles of years!"

Catholic Aims in the Teaching of History *Sister Francis d' Assisi, S.C., Ph.D.*

Editor's Note. We print this vigorous article for the challenge there is in it. It should be noted that the criticisms against nationalism and capitalism directed against an "exaggerated nationalism" and "the evils of capitalism" are not against the things themselves as seems to be implied in the article. The article raises a further interesting point: Is there a peculiarly Catholic form or organization of the social order? The articles listed at the end of this article should be consulted, to which Father McGowan's address to the N.C.E.A. in 1930 should be added.

IN HIS address on "The World Crisis and Its Challenge to Education" at the National Catholic Education Convention of August, 1932, Doctor George Johnson sounded once more the trumpet call to new activities on the part of Catholic students, and new methods of training on the part of Catholic teachers. "Much as the Catholic school accomplishes by the mere fact of its existence," he says, "it would be treason to

its ultimate purpose were it to rest on such laurels. Its impact upon society must be much more positive. Out of Catholic schools should come young people prepared for militant activity in the cause of Jesus Christ. The call is for Catholic Action, for the translation of the faith that is in us into civic and economic thinking and doing. Were we to rest content with merely conserving what we have accomplished, we would be in dire peril of losing our position bit by bit. Our best preparation is an *offensive warfare against the secularistic, non-Christian forces* that are abroad in the modern world. Our Catholic schools, particularly our high schools, may be justly criticized, and taken to task for failing to provide the Church with the type of aggressive

leadership which her interests require at the present moment." It is the purpose of this article to endeavor to show how, in the teaching of the social studies and in particular in the teaching of history, the Catholic teacher may shoulder some of the responsibility of which Doctor Johnson speaks.

Platitudes may express deep truths, and in uttering the platitude that history must be taught from a Catholic viewpoint, one is expressing the opinion of tried and seasoned Catholic educators and historians. But the "Catholic viewpoint" at the present day means more than the correct interpretation of events whose significance has been obscured since the days of the Reformation. Today when social studies form so large a part of our programs, when ethical questions must be discussed, and ethical standards formed, in handling social topics, the Catholic teacher must point out and pass on the teaching of the Church as indicated by her rôle in history, and by her Papal pronouncements. Such teaching has hitherto been relegated to classes in apologetics or philosophy, has been ignored by the teacher in grade and high schools, but with the contemporary practice of using textbook propaganda, of fitting broadcasts and discussions to a twelve-year-old mentality, the formation of moral judgments on these topics should not be left to adult years. There are those who will deny that the teaching of history, or of economics, or of the science of government, should involve moral distinctions. But granted that the historian as such, or the professional economist, may deal only with getting and reproducing facts, yet the teacher, as man or woman, will be sure to form judgments, to take sides, and will influence the formation of the judgments of his pupils. This is not to say that "history is a voice forever sounding across the centuries the lessons of right and wrong," but it is to be aware of the age-old recognition of the tremendous prestige of the teacher:

"The kind of a man I want to be
Is the kind of a man Mark Hopkins is!"

Catholic educators have not been alone in their conclusions as to the needs of the times. "These instances of propaganda," says Professor Charles A. Beard, "are illustrations of the bewildering perplexities that beset teachers who try to do their duty by the whole people in their instruction in social studies. They are cited as proof that these teachers must study more widely, sharpen their wisdom, stand foursquare to all the winds that blow, and solemnly resolve that they will discharge their responsibility as they are given to see it in the best light of their age. They must have more and better training, more leisure for the pursuit of knowledge concerning their subjects, fewer hours of instruction, more time to study, and the large salaries necessary to the continuous pursuit of advanced research. They are in a different position from that of the teacher of Latin or mathematics. They cannot master their subjects reasonably well, and settle back to a ripe old age early in life. The subject matter of their instruction is infinitely difficult, and it is continually changing. If American democracy is to fulfill its high mission, then those who train its youth must be among the wisest, most fearless, and most highly trained men and women this broad land can furnish."

Special difficulties in carrying out Professor Beard's prescriptions for leisure and salaries as necessities for better training will occur to every Reverend Supervisor, Mother Superior, and Sister Principal, but we can make use of what we have at hand. We can "discharge our responsibility as we are given to see it in the best light of our age." We can know the mind of the Church, and we can train for an "aggressive warfare against the secularistic, non-Christian forces that are abroad in the modern world," and in so doing we shall be advancing the reign of Christ the King.

What are these "secularistic non-Christian forces"? The encyclicals have named them, and in naming them, have denounced them. They are attitudes of mind, psychological forces, so much more difficult to meet and conquer, than enemies one can face on a field of battle, so much the more subtle for being attractively veiled. Racial prejudice, exaggerated patriotism, militarism, a war mentality, and consequent contempt for the League of Nations, state worship, are all forms of Nationalism; dollar worship, oppression, speculation, greed, and their attendant evils, on the other hand, are aspects of capitalism. Right-minded publicists, Catholic and non-Catholic alike, have thundered against the various aspects of two evils, but unfortunately our textbooks in the social studies sometimes paint them in glorifying hues.

Against both the Church has expressed herself. Concerning Nationalism, the Holy Father writes:

Right order of Christian Charity does not disapprove of lawful love of country, and a sentiment of justifiable nationalism; . . . If, on the contrary, egoism, abusing this love of country, and exaggerating the sentiment of nationalism, insinuates itself into the relations of people and people, there is no excess that will not seem justified; and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy, if it is done in the name of exaggerated nationalism.

The history teacher must constantly deal with national movements, national triumphs, national aggrandizement. As far as possible, her interpretation should be that of a third party. Moreover, results should be stressed; the teacher should project her thinking into the future, and present to her students forevision of what may occur if certain policies and tendencies persist. We have, for example, stronger reasons now for combating a militaristic attitude than we had before 1914, but the news films feature every addition to our naval fighting power, and our textbooks still devote more space to heroes of war than to heroes of peace. Perhaps there is no better method of inculcating antimilitarism than a discussion on the origins of the world war, which will point out the capitalistic influences which supported the increase of armaments.

The Catholic Association for International Peace has recently conducted an investigation into "National Attitudes in Children," and finds the evidence "sufficient to suggest the advisability of a Catholic school organizing a campaign for international and interracial good will." Certainly, our endeavors to raise a patriotic citizenry have resulted in developing a national superiority complex. "My country, right or wrong," has been our slogan in attitude, if not in word. We have forgotten that internationalism and interracialism is of the very

essence of Catholicism.¹ The introduction into the grade curriculum of courses in Old World backgrounds has been a step toward wider horizons, and the teacher should recognize it as such, just as she should be on the alert to recognize and use every instrument which will stress an international, world-wide outlook. As an article in *America* has pointed out, "Educated Catholic opinion should be active and alert in promoting the cause of true internationalism. But at present the contrary is true. By molding a generation of right-thinking Catholics, who will decry increase of armaments, who will lend their support to every organized movement for arbitration, who will observe that 'great law of human brotherhood which embraces and holds in a single family all nations and peoples,' the Catholic teacher takes her place with Christ's Vicar, and with that host of men and women of good will who strive to check nationalistic pride and greed, and to promote international charity, mutual disarmament, and the psychology of peace."

How can the Catholic teacher express the attitude of the Church toward capitalism? Certainly there is a Catholic attitude, and just as certainly we have not been expressing it. Our economic system since the Industrial Revolution has been controlled by a false philosophy of life, and even our educational system has not escaped the taint. We have held up to our children for admiration and imitation the self-made man, the captain of industry, the personnel of local capitalism. There is a danger here that we forget ideals, that we listen not to the voice of the Sermon on the Mount proclaiming that "Blessed are the poor in spirit," nor to the later voice which comes to us from Rome. In two encyclicals Pius XI speaks boldly against the evils of capitalism. For their aptness and fearlessness his words can bear quotation here:

Is it not true that lust of earthly goods, which the pagan poet calls with righteous scorn, "the accursed hunger for gold"; is it not that sordid egoism which too often regulates the mutual relations of individuals and societies; is it not, in fine, greed, whatever be its species and form, that has brought the world to a pass we all see and deplore? . . . Hence the disorder and inequality which accompany the accumulation of the wealth of nations in the hands of a small group of individuals, who manipulate the market of the world at their own caprice, to the immense harm of the masses.

The encyclicals have been received almost universally as the voice of the age. They have formulated and expressed the unspoken opinions of leaders and thinkers of every Christian nation and every Christian sect, but to be effective they must be translated into action. To prepare for the Catholic Action to which they summon our laity is the work of the school. Secular educators are awake to the needs of the time; they recognize that the schools must build the new social order; teachers of social studies everywhere are giving a new direction to their teaching. The interpretation of the present in the light of the past has for long been listed as one of the functions of history teaching; the teacher of today must also plan and prepare for the future. We must substitute a new set of emotions and a new social creed for the emotions and the creed that have made our modern world a world of disorder. In the teachings of the Church as applied by her children to social prob-

lems, will be found the key to a more noble future. If the times be out of joint, they present a challenge to the Catholic teacher.

Literature on the Subject

Education for a new social order has been more stressed by secular than by Catholic periodicals. Not that Catholic writers have been silent; on the contrary, there is scarcely a Catholic periodical that can be named that has not printed an article on the topic within the past twelve months, but what has been written has been directed to the layman rather than to the teacher. Such articles will have their use in the formation of the teacher's civic attitude, which in turn will orientate professional viewpoints. There is appended here a list of articles which may be of use, some of which have been quoted in this article.

Justin McGrath, "The Promotion of Peace," in *Thought*, March, 1928.

Wilfrid Parsons, S.J., "Capitalism—What is the Matter with It?" in *America*, October, 1932.

L. K. Patterson, S.J., "Catholics—for War or Peace," in *America*, October 8, 1932.

Michael O'Shaughnessy, "Greed is the Witch," in the *Commonweal*, November 4, 1931.

H. E. Wilson, "International Attitudes in the Secondary Schools," in *The Historical Outlook*, February, 1929.

S. J. Hansen, "Educational Policies of Prominent Peace and Religious Organizations," in *The Historical Outlook*, February, 1929.

Rev. Maurice S. Sheahy, *National Attitudes in Children*, The Catholic Association for International Peace, 1932.

Joseph Keating, S.J., "Caesarism, Conscience, and War," in *The Month*, July, 1932.

Joseph Reiner, S.J., "Schools and Social Order," in *America*, September 3, 1932.

Dean Milton Bennion, "The Place of Ethics in a Teacher-Training Program for the Social Studies," in *The Historical Outlook*, February, 1928.

Charles A. Beard, "The Trend in Social Studies," in *The Historical Outlook*, December, 1929.

Reverend George Johnson, "The World Crisis and Its Challenge to Education," *N.C.E.A. Bulletin*, August, 1932.

THE PARISH SCHOOL

(A Non-Catholic's Tribute)

Two little Nuns are teaching school

Nearby on Cozy Street;

I pass each morning, as a rule,

And now and then we meet.

The humble home is small and low;

Its walks are rude and bare,

And yet I loiter by, for oh!

It seems so peaceful there.

I never liked to go to school,

I'd always rather play;

I hated any kind of rule

And sometimes ran away.

But when I pass that little door

And breathe that holy air,

I want to be a boy once more

And learn my lessons there.

Oh, little Nuns with wimples white

And hearts of purest gold.

My soul is trouble sore tonight,

My heart is growing cold.

Oh, little Nuns of sable dress

And souls of drifting snow,

Teach me the way of righteousness

And I can learn, I know.

— Albert Bigelow Paine

¹Is this true of the political organization of the world as seems to be implied? — Editor.

The Doctor Runs Away

A Health Play in One Act

Kathryn Heisenfelt

The Time: Morning.

The Place: A Garden [*A bench at the right.*]

The Characters (*as they appear*): MARY LOU (*who likes candy*); CHARLES and PAUL (*her cousins who like sweets*); THE TUMMY ACHES (*any desired number*); THE DOCTOR.

THE WEALTHY HEALTHIES (*Boys*): Carrot, Lettuce, Spinach, Tomato, Onion, Radish, Beggy, Cucumber, KING POTATO.

THE GOODY FRUITIES (*Girls*): Orange, Peach, Pear, Apricot, Grapefruit, Banana, Plum, Grape, Cherry, QUEEN APPLE.

MOTHER'S VOICE.

[*Note: The number of Wealthy Healthies and Goody Fruities may be optional. Several may be added—or several omitted, as desired. The W. H. may be dressed in green and wear a hat to represent each vegetable; or they may simply carry a large cardboard representation of the vegetable. If desired, they may, of course, be dressed to represent their vegetable in detail and color. The same applies to the Goody Fruities. Either they may be costumed in shades of pink to red or in the detail above mentioned. The Tummy Aches are dressed in gray or dark brown, Elf fashion. The Doctor wears black, with a high hat and a long coat. He carries a case of medicine.*]

[MARY LOU and CHARLES enter left. MARY LOU has a large sack of candy. CHARLES carries an open box of cookies.]

MARY LOU: Let's sit down over here [*pointing to a bench left*]

CHARLES: Let's hurry, Mary Lou. Your Mother may come and take our cookies and candy.

MARY LOU: Mother's getting lunch ready [*sits herself*]. She won't be calling us for ages. Sit down, cousin Charles.

CHARLES [*seating himself beside her*]: I'm glad of that. Look at the cookies!

MARY LOU: UUUUMMMM, they look GOOD. May I have one?

CHARLES: You may have all you want. (*M. L. takes a big chocolate cookie and eats it.*) UUUUMMMM, this is a good cookie. [*He eats one, too.*]

MARY LOU: Mine is all chocolate. Is yours, too?

CHARLES: Chocolate and marshmallow and coconut on top.

MARY LOU: Where did you get them?

CHARLES: I bought them. I earned a quarter doing errands and I bought them myself.

MARY LOU: Now have some of my candy—Miss Melrose gave this to me. She's the lady next door. She's awfully nice [*offers her candy*].

CHARLES [*taking a piece*]: She must be nice. Fudge! And Caramels! I love Caramel.

MARY LOU [*eating a piece*]: So do I. UUUUMMMM.

[*Paul enters left. He sees them.*]

PAUL: Hey, you two—is that why you rushed out here? Is that candy?

MARY LOU: Come over here and sit down, cousin Paul. There's lots for you, too.

PAUL [*going toward them*]: I'm glad I came out into the garden now. I was working a puzzle but I didn't get it right.

MARY LOU: This is more fun than an old puzzle. Do you like fudge?

PAUL [*seating himself on the other side of Mary Lou*]: Do I like fudge? I certainly do.

MARY LOU: Help yourself.

CHARLES: Have a cookie, Paul. They're awfully good.

PAUL [*taking one*]: They look good, I'll say. You bet I'm glad I came out here.

MARY LOU: I wish you boys could live at our house always—not just be here on a visit.

CHARLES: I wish we could, too.

PAUL: I'll be sorry when we have to go home, won't you, Charles?

CHARLES [*cramming candy and cookies*]: UUM HUM. [*They eat as they talk.*]

MARY LOU: How far is it?

PAUL: How far is what?

MARY LOU: To your house, I mean.

CHARLES: Oh, miles and miles.

PAUL: It takes us two days to get there.

MARY LOU: Then you sleep on the train, don't you?

CHARLES: UUM HUM. It's fun sleeping on the train.

PAUL: The train kind of rocks you back and forth and it sounds like it was saying something over and over.

MARY LOU: What does it say?

CHARLES: When we came here it said "Going to Mary's—Going to Mary's."

MARY LOU: Did it? Did it really?

PAUL: When we go back it will say "We're going home—We're going home."

MARY LOU: I wish I could go, too—but I can't. I'll be lonesome when you go.

CHARLES: Maybe you can come and see us next summer.

PAUL: I hope so.

MARY LOU: I hope so, too.

CHARLES: We'll show you our scout tent. It's in our back yard.

PAUL: And we have a hut in the hill, too.

MARY LOU: A hut in the hill? What's that?

CHARLES: Oh, we dug out a hole in the side of Sand Hill near home. We fixed it up with rocks and there's tin all over the top—for a roof.

PAUL: We have a fireplace in it, too. We can roast marshmallows there if we want to.

MARY LOU: I can hardly wait to see the hut—but I don't think I'd care for any marshmallows [*she is losing her appetite*].

CHARLES: Don't you like them, Mary Lou?

MARY LOU: Yes—yes, I like them all right—but I don't think I'd want any just the same.

PAUL: I wouldn't either.

CHARLES: Well, now that you mention it, I'm not crazy about them myself.

MARY LOU: There was marshmallow on the cookies, too.

PAUL: It tasted good before—but now—

MARY LOU: All the cookies are gone. We ate them, every one.

CHARLES: And the candy, too. See, there's only a few crumbs in the sack.

MARY LOU: Do you want them, Charles?

CHARLES: N—no. No thank you. I don't want them.

MARY LOU: Do you want the crumbs, Paul?

PAUL: I don't think I do. Why don't you finish them yourself, Mary Lou?

MARY LOU: I—I can't. OOOOOOH [*she bends over suddenly*].

CHARLES: Have you got a pain, Mary Lou?

PAUL: What's the matter?

MARY LOU: OOOOOOH [*she puts her hands to her stomach*] OOOOOH.

CHARLES: I feel sort of queer, too.

PAUL: I don't feel queer—I feel *sick*, downright *sick*.

MARY LOU: So do I. I feel *awful sick*. Get the doctor—get the Doctor. Quick, quick, *quick*.

[*The Tummy Aches run in from the right. They make a semicircle behind the children. The Doctor runs in after them.*]

DOCTOR [*rushing to the bench*]:

Dear, oh dear—what's this I hear?

Did you say that you were sick

Did you say that you were ill?

You shall have a nice *big pill*.

[*He opens his case and takes out an enormous bottle of pills.*]

[*Note: There are fondant-covered, egg-shaped candies with an almond center that would be effective here.*]

DOCTOR [*Giving Mary a pill*]:

This is for you

Poor Mary Lou

It's a tummy ache

That makes you quake.

[*Mary Lou opens her mouth. The Doctor places the pill on her tongue.*]

THE TUMMY ACHES:

Tummy Ache! Tummy Ache!

Mary Lou has a Tummy Ache!

[*They all point at her, gloatingly.*]

We love to see her writhe in pain

It makes us laugh with might and main

Tee Hee Hee, It makes us laugh

Tee Hee Hee, It makes us laugh.

MARY LOU: I don't see anything to laugh about. This is very *sad*, I think.

[*Paul and Charles have been holding their tummies all this time.*]

PAUL: OOOOH.

CHARLES: OOOOOOOOH.

DOCTOR:

You have a pain, too?

Here's the very thing for you—

It's a pill—but the frosting is *candy*

Now won't that be fine and dandy?

CHARLES: I don't want any candy pill. I *hate* candy. I *hate* it!

DOCTOR:

Take this pill, like a good, good lad

That pain isn't so very bad

Open your mouth now—open wide [*Charles does so.*]

While I drop the pill inside.

CHARLES [*sucking the pill*]: UGH!

THE TUMMY ACHES:

Charles has a pain—Tee Hee, Tee Hee.

That makes us happy as can be

We love to see you suffer so

That's the best fun that we know.

[*They all point at Charles, happily.*]

CHARLES: Go 'way you mean Tummy Aches. Go 'way. You're the meanest things in the world.

THE TUMMY ACHES:

Of course we're mean; Of course we're bad

We're only happy when you are sad—

But the fault is all your very own!

We love to hear you *Groan* and *Groan*!

PAUL: OOOOH.

DOCTOR:

And now you're next my little Paul,

Don't you holler! Don't you bawl!

Put out your tongue and be a man—

Swallow this pill as fast as you can.

PAUL [*gulping the pill*]: I don't like your old pills. Pills are nasty things. I don't like them.

THE TUMMY ACHES:

He doesn't like pills—did you hear that?

Swallow your pill—and swallow it pat!

It makes us roar and laugh with glee

To see you suffer mis-er-bly.

PAUL: Tummy Aches, you're the nastiest things in all the world.

THE TUMMY ACHES: Tee, Hee, Hee. Tee, Hee, Hee!

DOCTOR: Now stick out your tongues—[*Mary Lou, Paul, and Charles do so.*]

DOCTOR:

Very bad. Very bad—to bed for you

A whole day's rest will fix you like new.

[*There is a sound of laughter out right.*]

THE TUMMY ACHES:

What's that we hear?

Let's run. Let's run.

We know that laugh!

Let's run! Let's run!

We hate that laugh

It spoils our fun.

[*They run out left gesturing and talking angrily.*]

DOCTOR:

Someone's coming, I'll admit

Someone who will keep you fit—

They spoil my business I must say

But you need them every day.

[*The Doctor runs out left.*]

MARY LOU: Somebody's coming—Someone who chased the Tummy Aches away.

CHARLES: They chased the Doctor. He ran as fast as he could.

PAUL: I wonder who did it—

[*The laugh grows louder. There is a sound of lively music. Tune: "The Wearing of the Green." The Healthy Wealthies dance in—three steps and a skip. They line up and sing to the same tune; King Potato at the head.*]

HEALTHY WEALTHIES:

OOH, Wealthies, dear, and did you hear

We chased the Tummy Aches

We scared them so and made them go—

With candies and with cakes.

OOH, cakes are very good indeed,

But never eat too much

It makes you cry and want to die

With Tummy Aches and such.

We know the very cure for that

It's simple and it's sure

Eat plenty vege-tables each day

That is the best old cure.

KING POTATO:

King Potato I am called

And I deserve that name

But this I own I'm not alone

Here is my Court of Fame.

[*Pointing to the others.*]

OTHER HEALTHIES:

Oh, King, we say, you are so great

But we're important, too,

And every day, we always say,

"Eat one of us with you."

ALL:

Healthy Wealthies that we are
We chase away the pain
We chase the aches, we chase the quakes
We make you well again.

[*They all bow to the children and do their same step out left.*]

MARY LOU: They were vegetables. Did you see? They were vegetables.

PAUL: They said the candy and the cookies made us sick.

CHARLES: I guess that was the truth all right.

MARY LOU: And they said we should eat a vegetable every day besides potatoes.

PAUL: I'm going to do that. I'll do anything to get rid of this awful ache.

MARY LOU: Is it as bad as it was?

PAUL: Not quite—but I'm not going to eat so much candy again.

CHARLES: Neither am I. I'm going to eat vegetables. That's what I'm going to do.

[*There is a sound of music out right. Tune: "In the Shade of the Old Apple Tree."*]

MARY LOU: Listen. Do you hear that?

CHARLES: Sounds nice. I wonder who it is.

PAUL: It isn't the Tummy Aches anyhow. They only laugh.

MARY LOU: This is lovely music. Listen.

[*The music swells. The Goody Fruities, led by Queen Apple, enter right. They waltz in, lifting the right arm as they step with the right foot, the left arm with the left foot. They enter and waltz across the complete stage. Then they dance in a circle. They finish in a line, Queen Apple nearest the children.*]

GOODY FRUITIES [*sing to "In the Shade of the Old Apple Tree" nod right and left as they sing*]:

Here's the Queen of the Old Apple Tree [*she curtsies*].
And her Court Ladies, too, as you see [*they curtsy*].

We're gentle and sweet

Make your luncheon complete

Just the thing for your afternoon tea.

Fruit is the best thing for you

It's sweet and it's so healthful, too,

And you'll never complain

Of an ache or a pain

For fruit is the best thing for you.

[*On the last line they bow low to the children and nod, smilingly. The music continues and they dance out left.*]

MARY LOU: Queen Apple and all the fruits. Weren't they pretty?

CHARLES: I should say so.

PAUL: And they said they were "gentle and sweet—and never gave an ache or a pain."

CHARLES: That's the part I like—they never give you a pain.

MARY LOU: I've had enough pains for one day.

PAUL: So have I. No more candy for me.

MARY LOU: Oh, we may eat a little—but never so much.

CHARLES: That's right—never such a lot as we ate today.

[*Mother's voice is heard out left.*]

MOTHER'S VOICE: Luncheon is ready, Mary Lou. Bring your cousins.

MARY LOU: All right, Mother.

MOTHER'S VOICE: Hurry, dear. I have baked apples and spinach and a big baked potato for you.

CHARLES: That sounds good to me.

PAUL: No Tummy Ache in that lunch. [*They rise and go left.*]

MARY LOU: We're coming, Mother. We're coming. [*They exit left.*]

The Curtain Falls

Teamwork for Review

Sister M. Grace Vincent, O.S.F.

A seventh-grade class started the old, but ever-new idea, of teamwork, for review at the end of the school year. The boy and girl with the highest average for that month were made "captains" of the two teams. They were told to forget friends and select either boy or girl who would make their team a success. The class was thus divided and very evenly matched. We then voted for a name for each team. Two Catholic colleges were chosen. Each captain wrote to the supply department of the college whose name his team bore and ordered pennants. This also provided a lesson in letter writing for the entire class.¹

We then selected a certain portion of work in any subject and they were not permitted to go beyond this amount. Each child made up a set of questions. They were obliged to know the answer to their own questions and to study all the matter in general. At the appointed time the teams took their respective places in the classroom. The first child on team "A" asked the first child on team "B" his question. The child answered and then asked his opponent his question. If the opponent did not know the answer he had to sit down and the child who asked the question had to answer it himself. If he were not able to answer his own question, he also had to sit down. This continued until each child on each team had a turn and then it was continued with the children who still remained standing until one team was completely defeated.

For instance, a few lessons in the Catechism were selected. Some of the answers to these questions are rather lengthy so the children made up their own questions. The question in the Catechism may read as follows: "When will perfect contrition obtain pardon for mortal sin without the Sacrament of Penance?" The child may have changed it and said: "How can mortal sin be forgiven without going to confession?" Or: "What are the chief ceremonies used in solemn baptism, and what do they signify?" This may have been divided into several questions, thus: "The placing of salt in the mouth of the person being baptized signifies the ——— imparted by ———."

Some children are so familiar with the work that it is necessary at times to present part of the question falsely in order to take them unawares. For example, a child may say "Three principal cities of ancient Phoenicia were Sparta, ———, and ———."² If the child on the opposing team is not alert he will complete this statement giving two cities which are in Phoenicia. As Sparta is not in Phoenicia his answer would be incorrect.

The very fact that the questions may be asked in a manner different from that of the book makes the children study the lesson in an intelligent way and they really have to understand the matter in order to answer correctly. If a child does not answer at the expiration of a minute's time, he must take his seat. This promotes quick thinking.

After the teams played a few times, we invited other classes to attend a match. As a result, the children lost the self-conscious feeling they usually have in the presence of strange Sisters and children. One team tried to outdo the other not only in presenting and answering the questions, but also in speaking distinctly. The visiting classes enjoyed it so much that they formed teams of their own. One day our class played the eighth grade in English. It was very exciting. The matter covered was new for the seventh grade, but review for the eighth grade, and while the eighth grade won, the contest was a close one, and made both teams eager to meet again in a match in some other subject.

¹It is interesting to note that similar devices are found in the *Ratio Studiorum* of 1599.

²This is a dubious practice because of the danger of teaching error.—Editor.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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The Parish Priest and the New Teaching

We have been asked the question growing out of the situation created by the wealth of new material for the presentation of religion in elementary school. This is the question: What shall the parish priest do with reference to this material? This question was not asked for the purpose of deciding whether children should have this rich new material in their hands, to which they are undoubtedly entitled, but to what use will the priest, as the principal teacher in the parish, put this material?

There are three major things that may be done. The priest may do the actual teaching in the parish school. This is the ideal situation, where the priest instructs out of the richness of his knowledge. The new pedagogical material, as it is presented in such a series as the *Highway to Heaven*, makes available to such a priest a richness of suggestion and device for bringing the comprehensive logical and theological knowledge of religion which the priest has down to the capacity and need of the child in the various grades of the parish school. For a priest wrestling with the prob-

lem of method, this new material should be a very welcome aid, indeed, to make his instruction effective.

But ordinarily the priest does not have the time to present every day in the parish school the lessons in religion. He maintains in this second instance a general supervision over the work and comes himself once or twice a week to teach the youngsters. In such a situation, what the parish priest would do is to take the manual accompanying the presentation of the lesson, go over it, and make any suggestion as to emphasis that he wishes. Or as is the case in the manuals of the *Highway to Heaven* series, where more suggestions are made than could possibly be used in any one class, he might indicate what suggestions should be followed and what omitted with the actual class. His own work in the classroom would help him to see the pedagogical effectiveness of his own supervision of the grade teacher's work.

In the third instance, the parish priest turns over the major problem of teaching to the Sisters, and comes in to test the work. In this case his acquaintance with the manual would give him a better understanding of what the teacher does and would enable him intelligently to test what the teacher is trying to do in his weekly visit to the various classrooms.

In all these cases the new textbooks and the new manuals for teachers should lighten the load of the parish priest, no matter which way he participates in or directs the teacher in the parish school. With his multiplicity of other duties, these carefully thought out suggestions will lighten his burden, enable him to meet more intelligently this major obligation of teaching religion, and help tremendously to secure the results in knowledge and habit in his children about which he must necessarily be concerned. The greatest support of these new textbooks and new manuals will come from the parish priest when he realizes they are primarily aids for his use. The use will be determined by him from his detailed knowledge of all the factors in his parish. — E. A. F.

A Fruitful Conception of the Supernatural Life

The necessity for properly conceiving the spiritual and religious facts is a very important condition of effective religious instruction. The teaching of grace, of the character of the supernatural life, and of heaven, has always offered difficulties. What is heaven? What is eternal reward?

If you would take the ordinary Catholic on the street with what is regarded as good instruction in elementary or high schools, what would be his account of eternal reward and heaven? His idea would be something like this: Those who live a good life on earth and die without mortal sin will be judged at death and will be admitted to the eternal joys of life everlasting with its eternal halleluiahs. He would recall from his creed that there would be a resurrection of the body, though he would not have a very clear idea as

to what is meant by a glorified body. If a person did not live a good life and died in mortal sin unrepentant, he too would be judged and would be consigned to hell for everlasting punishment. He would explain further the possibilities of purgatory as an alternative.

Let us turn now to a remarkable book, *A Map of Life*, by Francis Sheed, with its clarifying and vivifying conceptions of grace and heaven. The view which we have just described, Mr. Sheed would see as corresponding to giving the graduate of a high school a volume of Browning or a tennis racquet as a graduation present, as if this were the significant thing instead of the continual intellectual life in college or in the world.

... To an immense number of people, heaven is rather like the tennis racquet, and, as such, is not really understood at all. But think of it as the further course, resulting from a life well lived, and instantly the connection is seen. This life is not only a test which a man must pass in order to obtain the reward of heaven, it is a preparation which man must successfully undergo in order to live the life of heaven.¹

He clarifies the conception by the comparison with a trip to another planet, which is about as near unimpeachable as an analogy can be. He says:

From this it follows that whatever is necessary to enable a man to live the life of heaven must, in some way or other, be acquired by man in this life: otherwise this life would not be a preparation for heaven. And this consideration brings us to the most important point in the whole of Catholic teaching, the doctrine to which all others whatsoever are related, an understanding of which is necessary if Catholicism is to be understood at all. We may approach it in this way: If we were offered a journey to another planet, we should be wise to refuse, because the breathing apparatus which we have by nature, was made for the atmosphere of this world. In our atmosphere it works: in a totally different atmosphere it would not work, and we should die of suffocation. This illustration points the way to the truth; namely, that the equipment which is adequate to life in one world, may not be at all adequate to life in another. And God has told us that our human nature, while adequate to the ordinary life of this world, is not adequate to the life of the world to come. If we were to enter heaven with only the powers of our human nature, we should no more be able to live there than, in the illustration I have given, we should be able to live on another planet with no powers beyond those of our nature.

And just as we should need some extra powers of breathing, not contained in our nature, to live on another planet, so we need extra powers in our soul, not contained in our nature, in order that we may live the life of heaven. These powers which are not ours by nature, which are necessary in order that we may live a life totally above our nature, are what is called in Catholic teaching, the Supernatural² Life.³

And in a few brief sentences Mr. Sheed puts the point in a way that no catechist of the young, including the adolescent, should never forget.

But as we have already seen that our life upon earth is to be a preparation for the life of heaven, and that heaven

is to be the logical conclusion of this life, and that, therefore, whatever is necessary to the life of heaven must be acquired by us here — because of all these things it follows that in this life we must obtain from God the Supernatural Life.

Our life will be a success if, at the moment of death, we have in our soul the life above our nature, the Supernatural Life. It will be a failure if, at death, we have not the Supernatural Life. For if we have it, then we have in our soul the powers that would enable us to live the life of heaven; if we have it not, we lack these powers and therefore will be totally unable to live the life of heaven.

The road of our life, then, will lead us to heaven only if on it we have acquired the Supernatural Life, and at the end of it, have retained the Supernatural Life.⁴

A teacher of religion with this conception of our life on earth and its relation to heaven can present the true organic conception of Catholicism. It will make our life here more intelligent; and it will make the relationship between the life here and hereafter also much more intelligent. It removes the danger of misconception and even of superstition in our teaching. It makes heaven not an accidental or an adventitious reward of a kind of life on earth; but the continuation of that spiritual life which we call grace on earth.

Every teacher of the *Highway to Heaven* series should own this book. *A Map of Life* is the map of the Highway to Heaven. Every catechist should own it and every teacher of religion; and preaching in the parish church would be helped tremendously by it. — E. A. F.

The Stations of the Cross

A retreat master told the retreatants, contrary to the practice of earlier retreats: "Instead of saying the Stations of the Cross in company, each one say them individually, and do not use a prayer book."

I wondered what the effect of such advice would be. On the first day some of the retreatants took their prayer books with them and looked down at the title of each station as they came to it.

The general effect of the advice was excellent in every way. The retreatants did not just read or mumble or hasten through the prayers. They learned certainly the names of the stations. They studied each station and applied the "composition of place" of St. Ignatius. They lived over again the scene. It formulated itself in their own language. It helped them to formulate a prayer of their own. In one case it was built around the publican's "Have mercy on me, a sinner." In another it was the simple prayer of the penitent thief: "Remember me."

When these people go back to their formal saying of the Stations, they will, too, I am sure, be richer than they ever were, in meaning.

There was incidentally for the first time, in some cases at least, a real looking at the representations of the Stations. Incidentally, it revealed the need for Stations that are truly art — not cheap in color, or bad in drawing, or poor in design. An interest and an appreciation of the truly artistic in the Church that is the Mother of Arts may be born again. — E. A. F.

¹Sheed, Francis J., *A Map of Life* (New York: Sheed & Ward, Inc., 1933), p. 34.

²"Be it noted the *spiritual* life, though in Scripture this term is often used for the Supernatural Life. It seems better here to keep the terms distinct. Man's soul is by nature spiritual. The Supernatural Life is something that elevates spirit."

³*Ibid.*, pp. 34-35.

Practical Aids for the Teacher

*The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.*

Paper-Pulp Grottos

Sister Mary Zita, S.H.M.

A beautiful shrine of the Virgin Queen of May can be made of paper pulp. Try it and you will be surprised and delighted at the result.

To make the paper pulp take thirty or forty sheets of newspaper and tear them into small bits. Cover with warm water and let stand three or four hours or boil them vigorously for an hour or two, stirring well with a fork. Drain all the water from the paper and add about four cups of flour, two tablespoons of glue, and three tablespoons of plaster paris (the glue and plaster paris may be omitted). Work the mixture well until a pulpy, well-blended mass is secured. It is then ready for use.

To make the framework for the grotto, procure a small piece of hard wood about ten inches square and one inch thick. Saw off the corners if an octagonal base is desired. Then take a large-sized oatmeal box and cut away about one third of it lengthwise. Do not cut away any of the bottom of the box. Beginning at the top of the box and about one-half inch from the edge cut down about seven inches on both sides of the box, this will serve as a groove for the arch of the grotto. To the top of the box sew a semicircular piece of stiff cardboard and cut and shape to make the rounded top part of the grotto. For the arch, take a firm, heavy piece of cardboard about twelve inches by fifteen inches and cut out the desired design for the arch effect. From the lower part of

the inside part of the arch cut up seven inches and then fit it into the cut groove on the body of the grotto. It may be necessary to sew the arch to the top part of the grotto to make it more firm. Now tack or glue the body of the grotto to the base. A small block of wood may be placed inside the box to produce the raised effect for the steps.

When the cardboard model is finished, cover with paper pulp both inside and outside. If desired, a very thin coat may be applied at first, this will prevent undue warping of the arch and the grotto will retain a better form. To secure the rough-rock effect, mold the pulp into desired rock formations when the pulp is on the grotto. A fork or some sharp tool will also produce a rough, jagged surface. Use a knife to smooth the pulp for the floor and steps of the grotto. Be sure that the pulp adheres firmly to the frame. Place the grotto in a sunny place where the pulp will dry evenly and slowly. It may take two or three days for the pulp to dry thoroughly.

When the grotto is dry, paint it with any desired color of enamel. While the paint is still wet blow gold, silver, and colored powders on it to produce a varied and colorful stone effect. Silver, gold, or colored metallics put on with aurora cone relief will give the grotto a beautiful effect of sparkling jewels. These metallics must be put on when the paint is thoroughly dry. The entire grotto may be silvered or gilded.

Secure a small six-inch statue of the Blessed Virgin and glue it firmly to the floor of the grotto. The work is now complete and we feel most graciously repaid when we behold the approving smile of Our Lovely Queen of May.

Floral Offering for the Queen of May

Sister Marie, S.C.

The idea of making a spiritual bouquet of the acts of devotion performed in honor of Our Lady during her beautiful month will appeal to children large and small.

Make a copy for each child of the following verses and the various kinds of devotions with spaces left for the number of flowers in each wreath. The teacher can make the copies with a duplicating device, or, perhaps, what is better, have each child make his own copy in his best handwriting. Younger children, especially, will enjoy making it into a booklet with a decorated cover.

The numbers of good works offered should be inserted at the end of the month. The spiritual bouquet can then be presented to Our Lady on the day chosen for the Coronation Program.

The teacher had best leave to the pupil the determination of the number of good works and prayers. Especially in regard to the aspirations, she should not suggest too many. Tell the pupils to be honest and sincere. A very large number of aspirations reported may mean simply prayers said without attention. Suitable indulgenced aspirations may be found in *The Raccolta* and in many approved prayer books.

Mother of God and Queen of my soul,
What shall my offering be?
Coronals fair from my garden of prayer
I can weave daily for thee.

Fragrant and beautiful may they ascend,
Lovingly pleading above
That I close to thee forever may be,
Crowned with the crown of love.



A Paper-Pulp Grotto.—A beautiful work of art, easily made.

List below what you will offer to the Queen of May.

A wreath of roses: Masses

A wreath of lilies: Holy Communions

A daily wreath of rosebuds: Aspirations addressed to Our Lord

A daily wreath of forget-me-nots: Aspirations addressed to Our Lady

Two May Projects

By S.M.V.

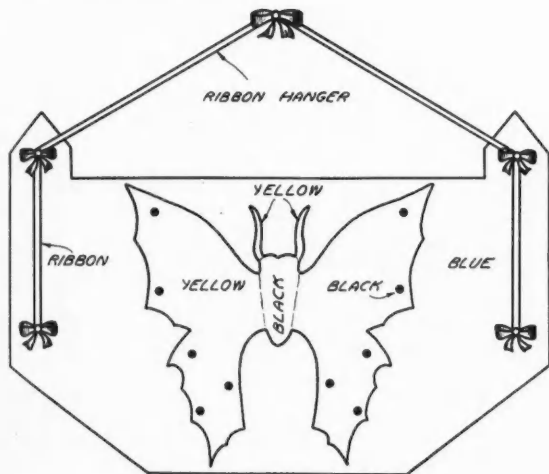
The Child Mary

Draw the picture on white paper. Tint the hair brown, ribbon blue, neckband and cuffs blue, face and hands flesh color. Make the halo with a compass; cut out and slip behind the head; leave it white or color it gold; it may be cut out of gold paper. Paste the whole on a blue background.

The picture may be drawn free-hand or traced. One way of enlarging such a picture is to trace it on a large sheet, draw another outline about half an inch outside the first, and so on, until the desired size is reached.

A May Basket

The illustration shows a finished basket, about 4 by 7 inches, cut from a fold of blue construction paper. The two sides of the basket are tied together with ribbon which also forms a handle. A paper handle may be used, and paper fasteners to hold the two sides together. The yellow-and-black butterfly may be pasted onto the side or attached to the handle with a thread.



May Basket.—Designed by S.M.V.

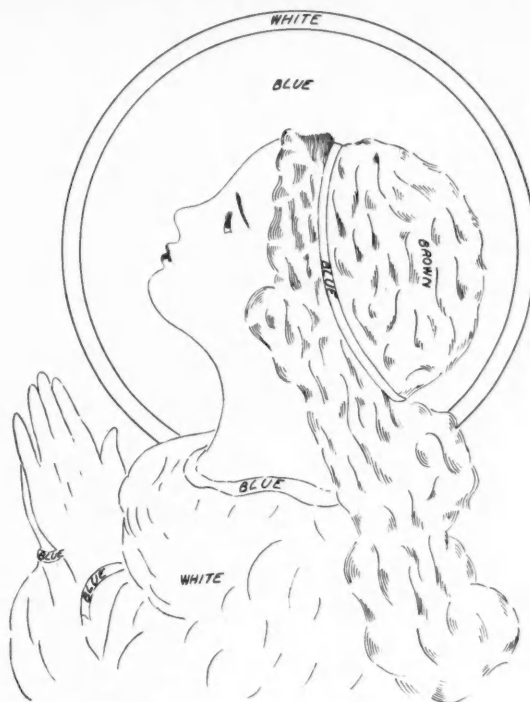
Dramatized Geography

By a Sister of St. Joseph

The following plan has proved quite successful as a means of familiarizing pupils with the map, as practice in classroom etiquette, and as entertainment.

A pupil goes to the wall map and points to the location he impersonates, recites his lines, hands the pointer courteously to the next pupil, and goes back to his seat or to his place in the line.

When the pupils have performed this exercise a number of times, they may present it as entertainment for other classes or for visitors. The lines are learned during study periods or as homework. Since all the pupils know all the lines, the dramatization may be given at any time on a moment's notice.



The Child Mary.—A poster designed by S.M.V.

North America

1. *I am North America.* I am a continent in the northern part of the Western Hemisphere. A continent is the largest division of land. I am bounded on the north by the Arctic Ocean; on the east by the Atlantic; on the south and west by the Pacific.

2. *I am Alaska.* I am in the northwestern part of North America. In 1867 the United States bought me from Russia for \$7,200,000. My capital is Juneau. I am bounded on the north by the Arctic Ocean; east, Canada; south, Pacific Ocean; west, Bering Sea and Bering Strait. Gold, fish, and furs are among my products.

3. *I am the Dominion of Canada.* I am in the northern part of North America. My capital is Ottawa, and I belong to England. I am bounded on the north by the Arctic Ocean and Baffin Bay; east by the Atlantic Ocean; south by the United States; west by the Pacific Ocean and Alaska.

4. *I am the United States.* I am in the central part of North America, my capital is Washington, situated in the District of Columbia. I am bounded on the north by Canada; on the east by the Atlantic Ocean; on the south by the Gulf of Mexico and Mexico; on the west by the Pacific Ocean.

5. *I am Mexico.* I am in the southern part of North America and my capital is the city of Mexico. I am bounded on the north by the United States; on the east by the Gulf of Mexico and the Caribbean Sea; on the south by Central America and the Pacific Ocean; on the west by the Pacific Ocean.

6. *I am Central America.* I am in the extreme southern part of North America. I am bounded on the north by Yucatan and the Caribbean Sea; on the east by the Caribbean Sea; on the south by the Isthmus of Panama and the Pacific Ocean; on the west by the Pacific Ocean and Mexico.

7. *I am the Isthmus of Panama.* An isthmus is a narrow neck of land connecting two bodies of land. I connect North America with South America. I belong to the United States. I have a canal cut through me. By going through my canal the distance from any port on the Atlantic coast of North America to the Pacific coast is shortened 8,000 miles.

Peninsulas

8. *I am the Alaskan Peninsula* and project from the northwestern part of North America. A peninsula is a portion of land almost surrounded by water. My name means "Great Country" and was given me by the natives. My climate is mild in summer but very cold in winter. Many years ago a herd of reindeer was imported from Siberia and have increased in my climate so that they now supply my people with food, clothing, shelter, and transportation.

9. *Labrador*. I am the rocky peninsula of Labrador. I extend more than 100 miles along the northeastern coast of North America. During my brief summer, fishermen from Newfoundland, Nova Scotia, Quebec, and the United States are engaged in catching and curing seal, cod, salmon, trout, and herring.

10. *Nova Scotia*. I am the peninsula of Nova Scotia and extend into the Atlantic Ocean from the eastern part of Canada. My land has been made famous by Longfellow's "Evangeline."

11. *Florida*. I am the delightful winter resort for the people of the North. My peninsula, Florida, extends south from the southeastern part of the United States. The Gulf Stream is not far off my coast and its moist winds supply my country with abundant moisture.

12. *I am Yucatan*. I extend northeast from the southern part of Mexico. My northern and western shores are washed by the Gulf of Mexico and the Caribbean Sea washes my eastern shore. Hemp used for making rope, bags, twine, and carpet is a very valuable product of my state.

13. *I am Lower California*. I am a long, narrow, mountainous peninsula and am separated from my country, Mexico, by the long, narrow Gulf of California.

Islands

14. *I am Greenland*, one part of Danish America. An island is a body of land surrounded by water. I am northeast of North America. I am bounded on the north by the Arctic Ocean; on the east by the Atlantic Ocean; on the west by Baffin Bay and Davis Strait.

15. *I am Iceland*, the other part of Danish America. I am east of Greenland and entirely surrounded by the Atlantic Ocean. I was visited by people from Ireland in the year 1000, nearly 500 years before Christopher Columbus landed at San Salvador in 1492.

16. *I am Newfoundland*. I belong to Canada and am a large island east of it. I am bounded on the north, east, and south by the Atlantic Ocean and on the west by the Gulf of St. Lawrence.

17. *I am the Bermuda Islands*. I am east of the Carolinas and am entirely surrounded by the Atlantic Ocean. I supply thousands of Easter lilies to the people of the United States; and my onions are well known throughout the country.

18. *I am the Bahama Islands*. I am east of the southern part of Florida and am surrounded by the Atlantic Ocean. Many people from the cold sections of North America spend the winter months in my flower-covered lands. Sponges are found in abundance near my shores.

19. *I am the West Indies*. I am southeast of the United States. I am surrounded by the Atlantic Ocean, the Caribbean Sea, and the Gulf of Mexico. Cuba, Haiti, Jamaica, and Porto Rico are my four largest islands.

20. *I am the Aleutian Islands*. I am southwest of Alaska. I am bounded on the north by the Bering Sea and on the east, south, and west by the Pacific Ocean. My chief industry is hunting for the skins of the seal, wolf, muskrat, fox, mink, beaver, lynx, bear, and deer.

Capes

21. *I am Cape Farewell* and am in the southern part of Greenland.

22. *I am Cape Race* and am in the southeastern part of Newfoundland.

23. *I am Cape Sable* and am in the southern part of Nova Scotia.

24. *I am Cape Cod* and am in the eastern part of Massachusetts.

25. *I am Cape Hatteras* and am in the eastern part of North Carolina.

26. *I am Cape Sable* and am in the southern part of Florida.

27. *I am Cape San Lucas* and am in the southern part of Lower California.

28. *I am Point Barrow* and am in the northern part of Alaska.

Seas

29. *I am the Caribbean Sea*. I am a border sea between the Gulf of Mexico and the coast of South America.

30. *I am the Bering Sea*. I am between Alaska and Asia. My waters abound with fish, especially cod, halibut, and salmon. Rich catches of fish are made and large canneries have been established along my shores. The fur seal lives on islands where is protected by the United States Government.

Gulfs

31. *I am the Gulf of St. Lawrence* at the mouth of the St. Lawrence River.

32. *I am the Gulf of Mexico* in the southern part of North America. I am a very important indentation on account of the influence of my Gulf Stream on the climate of Western Europe.

33. *I am the Gulf of California* and am west of Mexico.

Bays

34. *I am Baffin Bay* between Greenland and Canada.

35. *I am Hudson Bay*. I am an arm of the Atlantic Ocean in the northeastern part of North America. I am the third largest inland sea in the world and am covered with ice many months in the year.

36. *I am James Bay*. I am a little bay in the southern part of Hudson Bay.

37. *I am the Bay of Fundy*. I am an arm of the Atlantic Ocean between Nova Scotia and New Brunswick. I am famous for my high tides.

38. *I am San Francisco Bay*. I am an excellent harbor on the Pacific coast of the United States. I am sometimes called the "Golden Gate."

Straits

39. *I am Davis Strait*, and I connect Baffin Bay and the Atlantic Ocean. A strait is a narrow passage of water connecting two bodies of water. I am the pathway of dangerous icebergs from the Arctic Archipelago and the rivers of Greenland.

40. *I am Hudson Strait*. I connect Hudson Bay and the Atlantic Ocean. I am 500 miles long and am frozen during the cold season and filled with floating ice during the warm season.

41. *I am the Strait of Belle Isle* and I connect the Gulf of St. Lawrence and the Atlantic Ocean.

42. *I am Florida Strait*. I connect the Atlantic Ocean and the Gulf of Mexico and I separate Cuba and Florida.

43. *I am Yucatan Channel* and I connect the Caribbean Sea and the Gulf of Mexico.

Lakes

44. *I am Great Bear Lake*. I am in the northwestern part of Canada. My waters reach the Arctic Ocean through the Mackenzie River.

45. *I am Great Slave Lake* and am in the northwestern part of Canada. The Mackenzie River is my outlet.

46. *I am Great Salt Lake*. I am in the western part of the United States. I have no outlet and so I am a salt inland sea.

47. *I am Lake Winnipeg*. I am in the south central part of Canada. I am drained by the Nelson River.

48. *I am Lake Superior*. I am the largest of the Great Lakes. I help to form the boundary line between Canada and the United States.

49. *I am Lake Michigan*. I am the second largest of the Great Lakes. I am the only one that lies wholly within the United States.

50. *I am Lake Huron* one of the five Great Lakes.

51. *I am Lake Erie*. I am the smallest of the Great Lakes.

52. *I am Lake Ontario* and from me flows the St. Lawrence River that drains all the Great Lakes.

Rivers

53. *I am the Yukon River*. I am about 2,000 miles long; I rise in the Rocky Mountains and after flowing in a north-westerly direction I empty by several mouths, into the Bering Sea.

54. *I am the Mackenzie River*. After draining many large lakes and forming great waterfalls, I empty into the Arctic Ocean.

55. *I am the Nelson River*, and flow from Lake Winnipeg to Hudson Bay.

56. *I am the St. Lawrence River*. I connect the Great Lakes with the Gulf of St. Lawrence. I am 760 miles long and my mouth is 26 miles wide.

57. *I am the Mississippi River System*. I drain the central part of the United States. I am one of the most important river systems in the world. I am about 3,000 miles long and I empty into the Gulf of Mexico through many mouths.

58. *I am the Rio Grande River*, which drains a part of the Pacific Highlands and I flow southeast into the Gulf of Mexico. I am useful for irrigation and transportation.

59. *I am the Colorado*, noted for my canyons. I am navigable for 500 miles and am used for shipping copper ore to the Gulf of California into which I flow.

60. *I am the Columbia River*. I drain the northwestern part of the United States and I empty into the Pacific Ocean. I am famous for my salmon.

Mountains

61. *I am the Rocky Mountains*. I extend through the entire western part of North America. Many of my peaks are three miles above sea level and are continually capped with snow.

62. *I am the Appalachian Mountains*, and extend along the Atlantic coast of North America. My average width is about 100 miles.

63. *I am the White Mountains*. I am in New Hampshire and belong to the Appalachian system.

64. *I am the Green Mountains in Vermont*. I, too, am a part of the great Appalachian system.

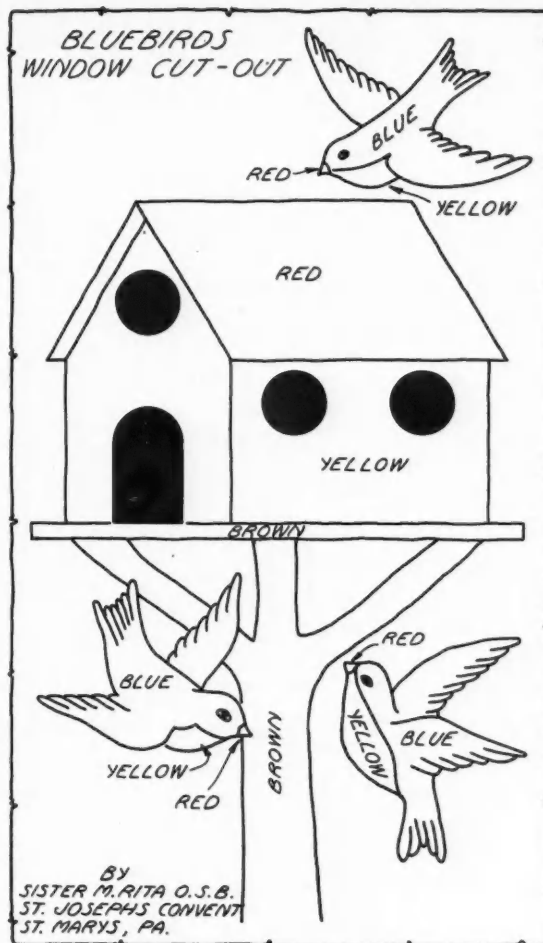
65. *I am the beautiful Berkshire Hills* in western Massachusetts.

66. *I am the Adirondack Mountains* in New York, another branch of the Appalachian Mountains. I am noted for my summer resorts.

Currents

67. *I am the warm Gulf Stream*. I flow from the Gulf of Mexico across the Atlantic Ocean and wash and warm the western coast of Europe. At the Florida Strait I am about 50 miles wide and my color is a deep blue.

68. *I am the cold Labrador Current*. I start among the islands north of North America and the cold air from me



makes the New England States colder than the countries of western Europe that are directly east from them. I carry down the icebergs. When I meet the warm Gulf Stream I cause the fogs near Newfoundland.

69. *I am the warm Japan Current*. I bring warmth and moisture to the western coast of North America.

ANTICIPATION

Her fine vesture Spring is weaving
And she'll stand bedecked in green
At the threshold of the May time
To salute the Virgin Queen.

Fragile branches fraught with fragrance
Spread thin color on the air
Birds and blossoms — sweet ensemble —
May's magnificent prepare.

Children chanting Mary anthems
Soon with loving hearts and gay
At the wayside shrines and altars
Will heap flower-lore of May.

Angels on swift wings descending
Their sweet tribute too will pay
Unheard Angels' songs will praise her
Queen of Angels, Queen of May.

— Sister M. Helen

New Books of Value to Teachers

College and Life

By M. E. Bennett. Cloth, 472 pp., \$2.75. McGraw-Hill Book Company, New York, N. Y.

This volume treats on problems of self-discovery and self-direction. It was written with the editorial cooperation of Professor Lewis M. Terman of Stanford University. Naturally, final conclusions could not be drawn in this field that depends so much on personal views and attitudes. However, much useful and stimulating matter of interest to the educator is found in its pages. Topics like the following taken at random from among many others ought to whet one's appetite for learning something more about them: "What is college for?; Getting Acquainted; Improvement in Study Methods; Effective Attitudes and Control of Attention; Using the Library; Methods of Self-discovery," etc. Catholics may justly object to some statements concerning the philosophy of life and religion, and may not approve a number of books included in the references, but as a whole, the book is good and recommendable. — K. J. H.

Home-Room Guidance

By Harry C. McKown. Cloth, 468 pp., \$3. McGraw-Hill Book Company, New York, N. Y.

The purpose of this book is to assist in developing a worthwhile home-room organization and program of activities. It tells what to do and how to do it; and presents a wealth of actual material and good activities relating to particularized guidance. The idea of the home room is to bring as much as possible of the guidance that was formerly imparted in the home within the scope of the school. Although there are a number of publications dealing with this matter and method of guidance, the reviewer has not seen a book that treats the home room so completely and practically. Among the fields of guidance considered are: Education, vocation, morals and ethics, citizenship, personality, health, manners, thrift, and recreation. All of these will be of particular interest to the grade teacher. — K. J. H.

A Child's History of Art

By V. M. Hillyer and E. G. Huey. Cloth, 460 pp., illustrated, \$3.50. D. Appleton-Century Company, New York, N. Y.

This excellent book treats in three parts on painting, sculpture, and architecture. Beginning with the cave men, it races through time concluding with slum clearance and Fraser's *End of the Trail*. In harmony with the rôle sacred subjects played in art, religious, paintings, and sculpture are well represented although secular art is by no means neglected. The illustrations are well chosen and finely printed on good paper. The text is written in a lively and pleasant style. The chapters are short enough to serve for single reading periods. In every respect, this book will appeal greatly to the children of the upper grammar grades and, most probably, also many above that age. About the cultural value of some knowledge of art, there can be no doubt. An increase in leisure is impending and art is certainly an excellent field to employ it beneficially. For this reason, our parochial schools should not be slow in promoting it. After all, art is one of the glories of the Church. The reviewer feels that this book fills our need admirably. Considering its size, number of pages, illustrations, and durable binding, the price is very reasonable. — K. J. H.

Toward the Clerical-Religious Life

By Rev. Ralph D. Goggins, O.P. Cloth, 152 pp., frontispiece. \$1.50. The Bruce Publishing Co., Milwaukee, Wis.

In the first chapter of this carefully written book, Father Goggins' explanation of the nature of a call to the priesthood will help to clean up the doubts and difficulties experienced by a young man who is seeking light on the subject of his vocation. This chapter discusses the nature of a call to the priesthood and the qualifications necessary in the candidate. The second chapter does the same regarding the clerical-religious life such as the Dominican priesthood. The remaining eight chapters present a rather detailed picture of each stage in the training and life of a priest of the Order of Preachers (Dominican Order), and an outline of the history, purposes, and constitution of the Dominican Order.

No attempt is made to glorify one order at the expense of another. The author recognizes the fact that each religious order in the Church, as well as the secular priesthood, has its own

peculiar work to do. There is need for more books of this nature explaining the life of various particular orders. This book should be in every high-school and college library. Priests, teachers, and parents, too, will find it of absorbing interest.

Fundamentals in Oral and Written Expression

By a Committee of Teachers. Paper, 145 pp. Seattle Public Schools, Seattle, Wash.

The teachers of English of the Seattle schools have set a high standard, but a very practical one, in compiling this integrated course of study for the kindergarten up to and including the twelfth grade. The course puts special emphasis upon learning English by using it, and suggests many ways of bringing about the spontaneous functional learning of language. The book contains some valuable charts outlining abilities and progress to be expected at each grade level.

A Map of Life

By F. J. Sheed. Cloth, 147 pp. \$1.25. Sheed and Ward, New York City.

The purpose of this work is stated briefly on the jacket as: (a) To show (the Catholic dogmas) in organic relation to one another; (b) To show the totality of Catholic teaching in its bearing upon the meaning of life; (c) To set down the elements of those dogmas—especially of the supernatural life and the Mystical Body. . . . And the book, for all its small size, well accomplishes its end. The presentation of the Mystical Body is especially striking, as is that of the supernatural life—subjects of significance to those interested in the liturgical movement. It is not entirely fair, however, to single out isolated instances of interest—the entire matter is superbly presented.

Our Past in Western Europe

By Daniel C. Knowlton and Mary A. Wheeler. Cloth 346 pp., illustrated. American Book Company, New York City.

This is the second volume of a four-book series of history for the elementary school. It reviews the progress of European civilization from the fall of the Roman Empire to the discovery and exploration of America. It presents a series of excellent pictures of life, customs, and institutions during the Middle Ages. The influence of Christianity and the part of the Church, including the Monks, in the intellectual and cultural life of the people is given prominence. The illustrations, both maps and pictures, are numerous and very well chosen. Quotations from historical sources help much in giving the book an authentic character.

"Ecce Homo"?

By Francis X. McCabe, C.M., LL.D. Cloth, 137 pp. \$1. The Bruce Publishing Company, Milwaukee, Wis.

Father McCabe, in this book, examines for the man of the modern world the proofs of the Divinity of our Lord Jesus Christ. He does not use theological arguments but merely sets forth our Lord's own words and the testimony of His miracles recorded in the Scriptures. For this purpose, the author uses the Scriptures merely as historical documents written by those who either saw with their own eyes and heard with their own ears what they related, or wrote down what they received from eye-witnesses.

Pontius Pilate said *Ecce Homo*, behold the man. The true Christian beholds in Christ a Man who is also God. The world today is in sore straits, materially and morally, because it refuses to follow the teaching of the God-man, preferring the leadership of Pilate. Both believers and unbelievers will be helped by a sincere study of the facts presented in this clearly written little book.

The New and Eternal Testament

By Rev. F. J. Morrell and Angela A. Clendenin. Paper, 55 pp. 25 cents. Catholic Action Committee of Women, 307 E. Central Ave., Wichita, Kans.

A well-planned and clearly worded study of history, meaning, manner of celebration, etc., of the Mass. The book, intended as a textbook for study clubs, supplies after each chapter a list of topics for discussion, questions, subjects for papers, and references. There is, in addition, a general bibliography.

Any teacher will find this book useful as a guide in preparing lessons on the Mass, and some may wish to use it as a supplementary textbook for high-school or college courses.

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(Continued from page 5A)

Rev. John J. Featherstone, J.C.L., diocesan superintendent of schools, made the invocation at the opening meeting on Thursday afternoon. Rev. Brother Denis Edward welcomed the guests and extended to them a cordial invitation to contribute freely to the conference for the mutual welfare of the college and the high school.

Dr. Rule discussed "The Crisis in Education in Pennsylvania" urging the restoration of the school program to meet the needs of the communities, fiscal and professional competency on the part of school officials, and an income tax for education.

Hon. Frank P. Graves, president of the University of the State of New York, spoke on the subject of Measuring Intelligence. "Since we live in a world of intelligence," he said, "it is important that we should strive to understand and manage our distinctive heritage of intelligence in order that we may find for every person his most satisfactory place in life and his appropriate contribution."

Rev. Maurice S. Sheehy, Ph.D., assistant to the rector of the Catholic University of America, concluded the program with a discussion of "The Teacher and the Problem of Mental Illnesses."

On Thursday evening, St. Thomas College entertained the superintendents and high-school principals at a dinner. The dinner speaker was Dr. Ben D. Wood, director of the educational records bureau of Columbia University. Speaking on "The Major Strategy of Guidance," Dr. Wood declared: "The matter of making boys and girls good citizens and happy ones is more important than making them learn a lot of things we have in the curricula and which are so unnecessary in their lives."

Friday was open-house day at St. Thomas College. A large number of parents, teachers, alumni, and friends accepted the invitation to inspect the library, laboratories, and facilities of the college.

Saturday was devoted to sectional conferences for senior- and junior-high-school teachers of English, French, and science. Dr. John H. Dyer, superintendent of the Scranton public schools, presided at the English section. Hazel L. Davies, M.A., head of the English department of the Scranton Central high school, spoke on "New Objectives for New Needs." John F. Brougher, Ph.D., adviser in secondary education of the state department of public instruction, discussed "Trends in the Teaching of English in Secondary Schools," and George W. Norwell, Ph.D., supervisor of English of the University of the State of New York, gave a fore-sight of "A New English Curriculum for High Schools."

Joseph A. Du Chesneau, M.A., professor of French at St. Thomas College, presided at the French section. Dr. Emile B. de Sauze, director of foreign languages of the Cleveland public schools and professor of French at Western Reserve University, spoke on the "Teaching of French in the Secondary Schools," and Dr. Basile G. D'Ouakil, professor of French at Fordham University, outlined "The Ideal French Curriculum for High Schools."

The science section was in charge of Rev. Brother E. Flaminio, F.S.C., Ph.D., vice-president and professor of chemistry at St. Thomas College. "Teaching Chemistry in the Secondary Schools" was ably handled by L. Paul Miller, M.A., head of the science department of the Scranton Central high school. "The Relation of Mathematics to Science in High School" was explained by Lawrence P. Sheridan, Ph.D., professor of mathematics at St. Thomas College. "Building the Biological Basis" was the subject of a very interesting paper by Edward G. Reinhard, Ph.D., professor of biology at St. Thomas College.

DRAMATICS AS AN EXTRACURRICULAR ACTIVITY

Dramatics in the Catholic high school may be organized to contribute widely to the extracurricular program and provide a variety of worth-while experiences. A considerable number of students may be able to participate, and the whole undertaking may help set up a desirable school spirit and useful public relations.

The students of Messmer High School, Milwaukee, recently gave several presentations of Paul Kester's dramatization of *Tom Sawyer*, which illustrates the possibility of interesting a large number of students and gaining the best educational values. The cast included 21 principals and about 25 supernumeraries. Practically the entire student body helped to sell tickets; groups handled the accounting and program; the ushering and wardrobe were managed by students.

Nine of the principals in the cast had to represent children from

(Concluded on page 12A)

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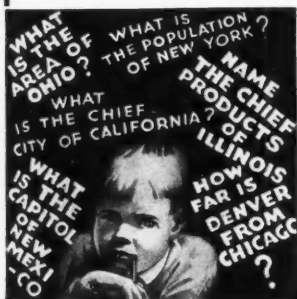
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